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Justice for the Evacuees

An Editorial

What Makes a Good Hymn?

By John Haynes Holmes

—

What Should Pacifists Do Now?

By Albert W. Palmer

Presbyterian General Assembly
Northern Baptist Convention

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In This Issue

ALBERT W. PALMER

is president of the Chicago Theological Seminary, and has long been a leader in pacifist and anti-war movements. With experience in the pastorate in Honolulu, service as a delegate at most of the ecumenical church conferences of the past decade, and wide travel, Dr. Palmer has gained a truly world-wide outlook on contemporary problems. His service in connection with the international relations of the Federal Council of Churches has been especially notable. Before the attack on Pearl Harbor, he served as chairman of the Ministers' No War Committee.

JOHN HAYNES HOLMES

is known most widely, it is probable, as the minister of the Community Church in New York. Dwellers in that city perhaps know him best as an indefatigable crusader for civic righteousness and political reform. Among the nation's liberals he is honored as chairman of the board of the American Civil Liberties Union. But students of Christian hymnody know him as the author of some of the best hymns written in this country. What is his most widely sung hymn? Some would probably say, "O God of field and city," while others would vote for "O God, whose law from age to age."

Coming

Dr. D. P. McGeachey, minister of the First Presbyterian Church, Decatur, Ga., will contribute his annual report of the Southern Presbyterian General Assembly. . . . "Must We Lose Argentina?" asks Devere Allen, now in Latin America, in an article which deals with U. S. propaganda in that country. . . . Georgia Harkness follows her much discussed article on "If I Make My Bed in Hell" with another on "The Spirit of Heaviness."

The CHRISTIAN CENTURY

June 10, 1942

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Calendar of Coming Events

June 9-16. Cumberland Presbyterian Young People's Assembly, McKenzie, Tenn.
June 10-16. Church of the Brethren Annual Conference, Asheville, N. C.
June 13-20. Y.W.C.A. Industrial Women's Conference, Sapphire, N. C.
June 13-21. Y.W.C.A. Student Conference, Seabeck, Wash.
June 14. Methodist Student Day.
June 14-17. Nebraska Disciples Convention, Hebron.
June 14-19. Congregational Adult Summer Conference, Clear Lake, Ia.
June 14-20. Congregational Adult Summer Conference, Spirit Lake, Ia.
June 15-22. Y.W.C.A. Student Conference, Silver Bay, N. Y.
June 15-18. Illinois Ministers' Institute, Eureka.
June 15-18. Ministers' Retreat, Bethany, W. Va.
June 15-21. Ministers' Convocation, Blue Ridge, N. C.
June 15-22. College Girls' Conference, Northfield, Mass.
June 15-24. Institute of International Relations, Grinnell, Ia.
June 15-July 17. Symposium of Social Studies for War and Postwar Needs, Denver, Colo.
June 16-19. Institute on Pastoral Counseling, Dallas, Texas.
June 17-23. Cumberland Presbyterian Missionary Convention, McKenzie, Tenn.
June 17-27. Y.W.C.A. Industrial Women's Conference, Central Valley, N. Y.
June 18-23. Cumberland Presbyterian General Assembly, McKenzie, Tenn.
June 18-21. State Christian Endeavor Convention, Guilford College, N. C.
June 18-25. General Council, Congregational-Christian Churches, Durham, N. H.
June 18-26. Student Peace Service Institute of International Relations, Lancaster, O.
June 19-27. Institute of International Relations, Greensboro, N. C.
June 20-26. School of Missions, Winona Lake, Ind.
June 20-27. Y.W.C.A. Business and Professional Women's Conference, New Buffalo, Mich.
June 20-28. Y.W.C.A. Business and Professional Women's Conference, Sapphire, N. C.
June 21-28. Institute of International Relations, Portland, Ore.
June 22-27. American Library Association Conference, Milwaukee, Wis.
June 22-28. Oregon Disciples Convention, Turner.
June 23-28. National Baptist Sunday School and B. T. U. Congress, Atlanta, Ga.
June 23-July 3. Institute of International Relations, Wellesley, Mass.
June 23-30. Y.W.C.A. Conference on Negro Leadership, Institute, W. Va.
June 24-July 1. General Synod, Evangelical and Reformed Church, Cincinnati, O.
June 25-July 1. Young People's Summer Conference, Gurnee, Ill.
June 25-July 5. Institute of International Relations, Bryn Mawr, Pa.
June 27-Aug. 1. Institute of World Affairs, Salisbury, Conn.
June 28-July 2. National Education Association, Denver, Colo.
June 28-July 5. Long Island Summer School of Leadership Training, Carmel, N. Y.
June 28-July 5. Older Young People's Summer Conference, Eureka, Ill.
June 28-July 8. Institute of International Relations, Oakland, Calif.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LIX CHICAGO, JUNE 10, 1942 NUMBER 23

EDITORIAL

WHILE armored giants battle on the eastern front and aerial navies pulverize ancient Continental cities, the little people of Europe are all but forgotten. When they are mentioned, it is with the promise that soon, when hunger gives them the strength of desperation, they will arise and overthrow their oppressors with their bare hands. The arrival in America of the Swedish diplomatic exchange liner Drottningholm, however, has brought people who tell a different story. An arrival from Greece said, "Greece will die as a nation unless she gets more food quickly." She told of an average of two thousand persons dying daily in Athens, nearly all of starvation. A general estimate is that twenty per cent of the people of some districts are already dead. By next spring it is expected that only ten per cent of the Greek people living a year ago will be alive! The Red Cross is feeding daily 125,000 children in Athens their only food—mush and beans cooked in water. When asked when the expected insurrection would occur, an American woman who returned on the Drottningholm replied, "There is no hope for an uprising. People are too weak even to carry a gun."

Why There Is No Uprising

Call on President to Order Wartime Prohibition

LAYING the responsibility for invoking wartime prohibition squarely on the President, both the General Assembly of the Presbyterian Church, U.S.A., and the Northern Baptist Convention declared that further sapping of the national strength by the liquor traffic must not be tolerated. As reported elsewhere in this issue, the Baptists asked Congress to act if the chief executive should refuse to do so. But both assemblies rightly held that the President can and should invoke his ample emergency powers summarily to end a business which, as the Baptist resolution states, uses man power, sugar, rubber and shipping space without contributing anything positive to the war effort. The action of these two influential bodies in placing upon President Roosevelt the obligation to halt completely the manufacture and sale of alcoholic beverages during the war will, we hope, reveal to the public which has been outraged by the favoritism shown to this traffic where the responsibility for its continuance lies. One of President Roosevelt's first official acts when he assumed office back in 1933 was to sign the act providing for repeal. Now the nation is engaged in a struggle which his own phrase has described as "the war for survival." The liquor traffic hinders, rather than aids, the national effort. The President has the power to end this business, as he has others, with a stroke of his pen. Let him end it.

Air War Enters A New Phase

WITH THE BRITISH air raid on Cologne, when in one night more than twelve hundred planes systematically distributed several thousand tons of bombs where they would do the most damage, and the bombing of Essen by a thousand planes a few nights later, the war in the air seems to have entered upon a new phase and the word "raid" has acquired a new meaning. A raid has heretofore been a hit-and-run affair designed either to gain some minor advantage or to annoy the enemy rather than wound him in a vital spot. But a raid of such proportions assumes the character of a major campaign condensed into a few hours. Or if that seems to overstate the case, it is conservative to say that a swift succession of such raids, as planned and promised, will constitute an independent campaign on a gigantic scale. If the threat of from one to five thousand planes visiting German cities almost every night is even approximately fulfilled, no one can any longer ask, Why no western front? It will be a mobile front, shifting night by night from one point of attack to another, but no less real on that account. But will it be physically and humanly possible to maintain this scale and tempo in an air campaign, considering the mechanical equipment, the man power, the fuel and the landing fields required? The British say Yes; and high ranking American aviation officers, promising our collaboration, confirm the promise. And if so, will air operations independent of land and naval action constitute an

effective major unit in the grand strategy directed toward paralyzing the enemy's military nerve centers and winning the war? That is what the military men are anxious to find out. If three or four times a week an industrial city the size of Cologne (which is comparable to Pittsburgh) can be so nearly demolished as to put it out of production, the effect upon the German supply of war material and upon the morale of the German people may be disastrous. But to carry out such a schedule will require decided "command of the air" by the United Nations. At present it seems scarcely possible to claim more than a substantial equality, especially when the German advantage of location for counter-attacks on England is taken into account. But the balance is shifting in this terrible and incalculable new dimension of war.

Christian Witness In France

THE FAITH of French Christians in the principles of a humane social order in contrast with the racial dogma of their conquerors is being nourished and fortified by a series of pamphlets secretly published and circulated. If resistance to the political and military regime can be organized by subterranean methods, to burst forth as opportunity offers in acts of vengeance and sabotage, so also can non-violent resistance to the anti-Christian ideology of the nazi creed. And so it is. Several of these pamphlets, it is reported from Geneva, have already gained considerable currency through underground channels. They do not incite to rebellion, but aim to protect their readers from the contamination of their thinking by the infection of nazi ideas of race and blood as substitutes for the Christian ideals of humanity and brotherhood. The favorite device, it seems, is to present with a minimum of comment typical utterances of Hitler, Rosenberg and other official exponents of National Socialist racialism in its most repulsive extravagance and, side by side with these, the text of declarations of opposite import issued by the synod and leaders of the German Confessional Church in 1935 and 1937, when the issues had already been clearly drawn but when it was not yet impossible for Christians in Germany to make declaration of their faith without the certainty of immediate transportation to a concentration camp. So, in the words of the introduction to the series of pamphlets, these faithful French Protestants aim to provide "an honest, solid, authentic documentation" for the basically religious issue that confronts them, and "to inform consciences and awaken souls in the face of one of the gravest perils that faith in Christ has ever had to undergo." There seems to be new meaning and reality in the familiar words that have so often been sung in days of peace and security: "Faith of our fathers, living still in spite of dungeon, fire and sword. . . ."

Shall the Press Cow the Church Colleges?

THREE WEEKS ago we commented upon the first instance in the Second World War in which a responsible church body allowed itself to be terrorized by a sensation-hunting press into driving a minister from his pulpit. A second journalistic lynching has now occurred. Its victim is Dr. Carl Sumner Knopf, president of Willamette University, a Methodist institution at Salem, Oregon. On April 27, Dr. Knopf appeared before his draft board for registration. He asked to be permitted to note on the margin of his registration card the fact that he is a conscientious objector to war. When this request, which was within his legal rights, was refused, he registered anyway. Then the local American Legion post heard about it. They addressed a communication to the trustees of the university falsely charging that Dr. Knopf had refused to register unless he might annotate his card, that he had created a disturbance at the registration place, that he did not sign the registration card until threatened with police action. Further, they sent a copy of their charges to the press, which printed them forthwith without checking their accuracy. An uproar ensued, of course. When the trustees of the university investigated, they secured an admission from the legion officers that "they had acted hastily and their charges were inaccurate in important particulars." The trustees exonerated Dr. Knopf, but declared that his action had created an impression that he voiced the position of the college, although they acknowledged that in enlistments of young men, Willamette University had "one of the best, if not the best, records of any northwest university." After this the president saw no other course but to resign, since the trustees made it clear to him that "his effectiveness had been undermined by the unfavorable public attention given the registration incident." In other words, he was thrown to the newspaper lions to quiet the clamor kicked up by the publication of the unfounded charges of the American Legion. Yesterday this sensation-hunting press lynched a minister. Today it has hounded a university president from his position. Tomorrow will the churches find their courage?

Perkins Charts a Course For Permanent Peace

DEVELOPING in further detail the thesis announced by Vice-President Wallace in his important but almost unnoticed speech before the Free World Association (see editorial, May 27), Milo Perkins has outlined a course of economic development designed to produce that world-wide improvement of living standards without which it is futile to hope that any peace, however dearly bought, will be permanent. The starving will always revolt when they get a chance, and sooner or later they always get a chance if there are enough of them. There will be plenty of them after this war unless the productive power of American industry—for which the government will, by that time, be a customer to the extent of 70 billion dollars a year—is immediately applied to the production of capital goods and consumer commodities directly relevant to raising the standard of living "from one end of this planet to the other." This means that postwar American industry must project itself into the context of world-wide need, beyond the limited framework of national need and interest. Mr. Perkins is executive director of the Board of Economic Warfare, of which Mr.

Wallace is chairman. He speaks therefore from a position very close to the center of authority. Yet his speech, delivered to the graduating class at Swarthmore, received from the press only such casual mention as is the routine allotment to the common run of commencement addresses. In sharp contrast with those shortsighted patriots who urge that we must first win the war before we can afford to think about the peace, Mr. Perkins asserts that the crucial economic problem, during the war and after it, is a single problem and that it must be grasped and solved as such if we are to prevent the prompt collapse of that house of peace which we are straining every nerve to build by the military victory which is its first condition—but only its first. Specifications must of course come later. They say it takes about a carload of blueprints for a battleship; it will take more than that for a new world. But the main lines are clear in Mr. Perkins' mind. "Governments must enter fields where private finance cannot enter." But private enterprise will not be destroyed; on the contrary, it will gain in stability. Governmental action must switch industry and employment to "full-blast production for gradually rising standards of living," and this will be "as necessary to win the peace as all-out production now is to win the war."

British Labor Party Is Loyal But Not Servile

CLOSELY parallel to the pronouncement of Milo Perkins, though different in some important particulars, were the sentiments expressed and applauded in the convention of the British Labor party on the very same day. Parts of the resolution introduced by Professor Harold Laski, and unanimously adopted, might have been fitted into Mr. Perkins' speech without a visible joint. The mobilization of national resources under government control to win the war is, said Laski, "no less necessary for securing their best use in peace and must therefore be maintained after final victory is won." The freedom with which the members of the party could criticize the government and the conduct of the war without bringing upon themselves any imputation of disloyalty is refreshing and should be enlightening to Americans who boast loudly of free speech but fail to distinguish between loyalty to a national cause and blind subservience to an administration. The hot debate in the convention was upon a proposal that the party should withdraw from the coalition government and resume the status of an opposition party. The majority did not support this view, though there was general feeling that toryism was far too influential in the government, that the burdens of war are inequitably distributed, that greater socialization of both industry and agriculture is required to strengthen the war effort, and that social reforms are held in check not by the exigencies of conflict but by the determination of the privileged to maintain their privileges though the heavens fall. The British Labor party is an out-and-out socialist party. On the basis of some of its actions in this convention and some of the sentiments which were most warmly applauded, it might be said that its strategy is to take advantage of the war to press the class struggle to a victory which it could not gain in times of peace. But on the other hand, the convention voted down, by more than ten to one, a resolution which would have committed the party to an immediate campaign to carry out its economic and social program without waiting for the end of the war. British labor is thoroughly loyal, but it is also very much in earnest about that economic and social program, and it does not propose to be jockeyed into a postwar position guaranteeing that privilege will be entrenched for another generation—or until another war.

Nehru Assures India on America's Purposes

ANOTHER of those exasperatingly incomplete reports on developments in India reached the American press via London the other day. Dispatches which indicate that important events are happening but are not full enough to make clear what these events are, make India still one of the most censor-hidden countries in the world. In this case, the news dealt with a speech in which Mr. Nehru proposed a federation of India, China, Iran and Afghanistan. But since the report said nothing about the basis on which Mr. Nehru would have India enter such a federation, or the scope of the federation's powers if it should be organized, there is not much point in commenting at length on the proposal. We have always known that Nehru favored an Asiatic federation of some kind and have explained his position in this regard in several recent editorials. Despite the fragmentary report of the Nehru speech, one part of it was reported in fairly complete summary. In it the nationalist leader sought to reassure his countrymen as to the reason for the sudden expansion of the American military establishment in India. This is due, he explained, solely to America's interest in winning the war; there is no thought of using American planes or soldiers to fasten any sort of American control on India. This is true, of course, and we are glad that Mr. Nehru is saying it in India—if it needs to be said. But why should it need to be said? Why should the United States have failed to make its attitude toward India, and toward all colonial territories in Asia, absolutely clear? What sort of statesmanship is it which leaves a single person in India in doubt as to the reasons why American troops and planes are being concentrated there?

Two Ministers Whose Hearts Beat as One

THE RESIGNATION of Dr. Norris L. Tibbetts from the co-pastorship of the Hyde Park Baptist Church of Chicago and his departure to be associate minister with Dr. Fosdick at the Riverside Church, New York city, dissolves a pastoral team which has won the admiration and been a source of inspiration to the whole city of Chicago for the past decade. The other half of the "team" is Dr. Rolland W. Schloerb, who remains as pastor of the church. The uniqueness of their relationship lay in their absolute parity as co-pastors. Neither had precedence, neither was "assistant" to the other. The congregation had a duality of equal leadership. The manner and spirit

in which these two leaders have worked together is the theme of this paragraph. Both men are highly trained and equally gifted in all the skills of the Christian ministry—pulpit power, pastoral counseling, parish administration, religious education—and both are dynamic personalities actuated by wholesome ambition. Yet they have so merged their respective gifts and activities that the community has seen nothing but a picture of perfect cooperation and beautiful yoke-fellowship, and the church has reflected their spirit in the unity of its own life and an increasing prosperity. Without the slightest sign of jealousy which might easily have arisen from the popularity accorded to both, they have shared the pulpit, shared the administration, shared the work of the church school, shared the parish visitation (each has regularly made over a thousand calls a year), and accepted the preference of parishioners for weddings and funerals with a grace which was totally devoid of personal pride or self-assertion. As an illustration of a ministry devoted unselfishly to the spiritual upbuilding of church and community, in contrast to a ministry which tends too much to center in the person of the minister, Dr. Tibbetts and Dr. Schloerb have created a picture which will long remain in the memory of the University of Chicago community and will be cherished by the church in whose fine record they have written a chapter redolent of the spirit of Christ.

Justice for the Evacuees

IF THERE IS any passion for justice and fair play in this country, the publication of the Tolan report on the treatment of American citizens of Japanese descent should produce a national demand for an immediate reconsideration of the policy so far pursued. The Tolan committee has been investigating various phases of the interstate migration problem for the House of Representatives. It is headed by John H. Tolan, a Democratic congressman from Oakland, California. All its work up to date has been of a remarkably high order, but this latest report (H.R. 2124) on "Findings and Recommendations on Evacuation of Enemy Aliens and Others from Prohibited Military Zones," might well be taken as a model for future congressional investigating committees. Here is the whole story of the expulsion of Japanese from their homes and businesses on the Pacific coast, told with such attention to detail that all the elements are seen which have been at work to produce a mockery of justice.

Publication of the Tolan report coincides with the completion of the internment of the Japanese. More than 110,000 are now in concentration camps. The majority of these are American citizens. They have been deprived of their liberty and property without being charged with any offense against the laws and without being given recourse to the courts or to hearings or reviews of any sort. To those who shrink from acknowledging the truth as to what is being inflicted on fellow American citizens, solely because of their race, we commend this description of one of the concentration camps (this one happens to be in the state of Washington) written by a worker of the American Friends Service Committee:

> We wish it were possible for every American Christian to come and see the camp for himself. Barbed wire eight feet high surrounds each of the four camp areas. Armed guards with bayonets sit up in little towers watching the children at play. There are rows and rows of little buildings, hardly larger than rabbit hutches. One family to a room 17 feet by 20, one little door in the front (like the door to a bath house), one little window in the rear. Partitions between rooms go up only part way. One small washroom for every 250 persons (lots of standing in line). No shade. Not much room to move about. Eight thousand people crowded together with hardly space between the buildings for deck tennis courts and nowhere space for a ball diamond.

There is little to be gained by reviewing the reasons which have led to this mass internment. When President Roosevelt turned the responsibility over to the army on February 19, after taking it out of the hands of the department of justice, the army naturally saw only one fact—its duty to defend the Pacific coast. A part of that duty is to guard against fifth column activities, sabotage or any other sort of attack from within. Having been granted blanket authority by the President to "prescribe military areas from which any or all persons may be excluded," the army, as might have been expected, took the short cut to absolute protection against any possibility of treasonable activities by Japanese. It interned them all. In this, it had the approval of majority opinion on the coast. All testimony agrees that the army has carried out the process of internment with as much consideration for its victims as any organization, confronted with a similar duty, could have shown. The Japanese in particular are emphatic in their appreciation of the spirit in which the army discharged this disagreeable task.

Now that all the Japanese have been rounded up, however, public hysteria has begun to subside. The public on the Pacific coast is getting adjusted to the fact of being at war; there is less fear of an immediate Japanese invasion than there was immediately after Pearl Harbor. It is also beginning to be known that all the wild tales of Japanese sabotage at Honolulu or elsewhere have proved, on investigation, to be baseless. One of the most interesting sections of this Tolan report consists of the demolition of such rumors, ranging all the way from Secretary Stimson's statement, "The war department has received no information of sabotage committed by the Japanese during the attack on Pearl Harbor," to J. Edgar Hoover's, "There was no sabotage committed there [in Hawaii] prior to December 7, on December 7, or subsequent to that time." With fear subsiding, calmer second thought gives rise to certain questions. Americans jealous for the honor of their country ask concerning the legality, the justice, the wisdom and the humanity of what is being done to their fellow Americans of Japanese extraction.

As to the legality of this mass internment, in the face of the "due process of law" provisions of the Bill of Rights and the fourteenth amendment, the courts will have to decide. A case, based on the refusal of a student at the University of Washington to register for evacuation, is being shaped up by the American Civil Liberties Union, but the war may be over before it is passed on by the

Supreme Court. Meanwhile, Americans might well reflect again on the principle laid down by the Supreme Court in its famous decision *Ex parte Milligan,* growing out of a Civil War case. The decision was written by Justice David Davis, the one intimate friend whom Lincoln appointed to the Supreme Court. It should be read in full; here we have space for only these characteristic quotations:

> The Constitution of the United States is a law for rulers and people, equally in war and in peace, and covers with the shield of its protection all classes of men, at all times, and under all circumstances. No doctrine involving more pernicious consequences was ever invented by the wit of man than that any of its provisions can be suspended during any of the great exigencies of government. Such a doctrine leads directly to anarchy or despotism. . . .
>
> It is claimed that martial law covers with its broad mantle the proceedings of the military commission. The proposition is this: that in a time of war the commander of an armed force (if, in his opinion, the exigencies of the country demand it, and of which he is to judge) has the power, within the lines of his military district, to suspend all civil rights and their remedies, and subject citizens as well as soldiers to the rule of *his will;* and in the exercise of his lawful authority cannot be restrained, except by his superior officer or the President of the United States. If this position is sound to the extent claimed, then when war exists, foreign or domestic, and the country is subdivided into military departments for mere convenience, the commander of one of them can, if he chooses, within his limits, on the plea of necessity, with the approval of the executive, substitute military force for, and to the exclusion of, the laws, and punish all persons as he thinks right and proper, without fixed or certain rules. The statement of this proposition shows its importance; for, if true, republican government is a failure, and there is an end of liberty regulated by law. Martial law, established on such a basis, destroys every guarantee of the Constitution. . . .
>
> But it is insisted that the safety of the country in time of war demands that this broad claim for martial law shall be sustained. If this were true, it could well be said that a country, preserved at the sacrifice of all the cardinal principles of liberty, is not worth the cost of preservation. Happily, it is not so.

As to the justice of the present policy, it is admitted even by its proponents that many who have been confined in the concentration camps are as loyal Americans as any whose ancestors came here in the Mayflower. Testimony before the Tolan committee agreed that the number of such loyal citizens undoubtedly far exceeds the number of those whose loyalty may be held suspect. Neither was it seriously denied that the contrast between the treatment accorded Japanese *citizens* and that meted out to German and Italian *aliens* constituted racial discrimination. In extenuation, a plea was entered that it is impossible to distinguish between the attitudes and activities of Japanese as individuals. To such a claim many of the best informed witnesses to appear before the Tolan committee entered a vehement denial.

As to the policy's wisdom, two questions require consideration. First, what is the effect of this experience likely to be on the future amalgamation of these citizens of Japanese descent into our American community, and how will that affect all minority color groups? That question was discussed in the editorial, "Citizens or Subjects?" in The Christian Century for April 29. Second, if the constitutional rights of Japanese citizens on the Pacific coast can thus be suspended under plea of military necessity, what effect will this precedent have on the rights of other citizens elsewhere? Already, General Drum has proclaimed another military district covering the Atlantic seaboard and extending inland to cover sixteen states including New York and Pennsylvania. In this area the army asserts its right to arrest, detain or expel any persons, citizens included, at its pleasure and without process of law. "Ever since the committee opened its hearings on the west coast," says the Tolan report, "we have been concerned lest the precedents established on the west coast would prove especially embarrassing when applied to the much larger scale problems of the east coast. With the announcement of General Drum's order we find that this is exactly what has happened."

As to the humanity of the policy, it is admitted that conditions have been bad in many camps, and that even when improvements have been made the evacuees will be forced to live as virtual prisoners—an existence which imposes terrific strain on any personality.

Viewed from all these angles, the treatment accorded the evacuees arouses so much misgiving that an effort is now being made to justify it on the ground that it was made necessary as a protection to them. The army, it is charged, is really concerned lest mistreatment of Japanese in this country lead to reprisals on the more than 60,000 American prisoners now in Japanese hands. Accordingly, it has adopted this drastic method to safeguard our Japanese population for the sake of those prisoners. Competent witnesses assured the Tolan committee that there was no danger of mob action against west coast Japanese unless mobs were deliberately incited by press, radio or politicians. But if there is such danger, dealing with it in this manner involves a sad confession as to the competence of American government, while at the same time it establishes in the United States for the first time that principle of "protective custody" which has hitherto been one of the worst outrages of fascist tyranny.

The truth is that this whole policy of resort to concentration camps is headed in the wrong direction. It is headed toward arbitrary arrests, toward the supplanting of civil authority, toward the destruction of constitutional rights, toward the derogation of the courts and toward the establishment of racial discrimination as a principle of American government. It is moving in the same direction Germany moved when it followed Hitler into the infamy of his policy of racial persecution. If the American sense of justice is not dead, it will demand that the direction of this policy be changed. What change should be inaugurated?

At this point, the careful study made by the Tolan committee of the experience of Great Britain in the treatment of alien refugees has great value. It shows that, in the tense crisis which followed Dunkirk, Britain was swept into a general round-up and internment of all such aliens. But when sober second thought and the British sense of justice began to operate, such a public protest arose that the government set up boards to pass on individual cases, with the result that by November 1941 only about 6,000 Germans and Italians remained in custody.

The United States government has already set up hear-

ing boards to pass on the cases of enemy aliens, and these are discharging their responsibilities in a manner which is bringing widespread commendation of their perspicacity, fairness and humane spirit. Such boards should now be given authority to pass on the cases of Japanese as well—both aliens and American citizens of Japanese descent. And since by far the majority of these Japanese are still only confined in preliminary assembly centers, this system of passing on individual cases on their merits should be instituted at once, before they have been removed to their permanent places of internment. In the case of those who are already in the permanent camps, immediate review should be offered each person interned. And every person whose loyalty is established by such an impartial hearing should be returned at once to his home, to his farm, to his shop, to his school, to his church, to the place where he has won for himself a share in the American community.

American Christians have been slow in awakening to what is happening. The act of the Northern Baptist Convention in appropriating $75,000 for work in the Japanese concentration camps and in supporting the demand for hearing boards shows that they are finally beginning to rouse. But it is time that all the churches bestirred themselves to make plain to the nation the tragic mistake which it is making by holding to a policy which, when stripped of all pretense, scraps the Constitution of the United States under a totally specious plea of "military necessity." The method which the government is pursuing for dealing with its Japanese citizens—many of them Christians—is not democratic, is not in accord with American traditions, is not just, is not humane, is not right.

We are inflicting a great wrong on numbers of innocent people whose only fault is the color of their skin. All the wrong cannot now be undone. But the churches should demand that such steps as are possible be taken to guard against further injustice. The provision of hearing boards, set up and operating under the department of justice, to pass on each individual case on its merits, would put an end to arbitrary arrest and detention and certify the devotion of the United States to principles of even-handed justice.

'I Was Wrong'

EDITOR THE CHRISTIAN CENTURY:

SIR: It was customary once upon a time for public men, statesmen, authors, theologians and others to give to the world *Retractations*. When they had renounced beliefs which they had formerly expounded, they thought that the people who had read their books or listened to their words should know. They admitted that they had been wrong.

Do you agree that it might be a good practice to revive? You might even suggest some examples. If So-and-So were to publish his retractations it might be helpful both to him and to his disciples. You never lose, I hope, your respect for a man who says, "I was wrong."

It is a serious responsibility when any man sets out to lead his fellows in their life of thought and action. If he has a firm belief, he has with it the wish to persuade others. He sets out on a journey confident that there is the City of God "at the other end of the road." Others follow him. Then he discovers that he has taken the wrong direction. What should he do?

In other days men were clear upon their duty. They must declare their mistake as boldly and as widely as they declared their first confident faith. Many do this still, in one way or another. But we should be happier if a series of volumes appeared, the "Retractations of Our Guides."

Those of the baser sort manage to convince themselves that there is not in reality any change in them. They even take up a position that any change there has been is in others. They are not unlike the drunken man who accuses the whole company of being drunk and declares himself the only man sober.

Others are silent upon their past. They bury their own back numbers in the hope that others also will forget. If they have used only the spoken word, that is possible, or even if they have written only for the press—for the journalist does not expect to be remembered for all that he has written. But the printed book—that is another matter! Long after the heretic has found grace his books are read, and at least he owes to his readers a supplementary volume of *Retractations*.

A man may declare that he has been wrong by belaboring with his pen those who still believe what he once believed. There was a Lollard who became afterwards a cardinal of the church, famous for his severe dealings with heretics such as he had been. That does not seem the most convincing way of saying, "I was wrong." There should always be humility and pity in our minds when we remember not only that we were wrong but that we persuaded others to be wrong. We owe a debt to them; we can try to pay it, but the best planned retractation will not go far enough.

Does the thought ever come to you that it is one of the dangers of the printing press that writers can so easily display their minds as they are simply exploring paths? We can publish interim reports far too readily. For my part I respect a man who frankly says, "I was wrong," but I wish sometimes that he had not been so eager to set up as a guide. There is enough to be done without making needless retreats.

Ever yours mindful,
QUINTUS QUIZ.

Spring Offensive

WHO can doubt that where the moonlight shines
Metallic on the thighs of this cold tree,
Earth's secret tumults even now infuse
The obedient leaf with gentle urgency?
Believe then too man's perilous vision lives
Within that stronghold where, all might withstood,
A green renewal nourishes the roots
Of courage, faith and elemental good.
For surely as the nudging thumb of life
Stirs now the anointed empire of the sod,
So through this bitter age shall break the thrust
Of hope, the slow insistent seed of God.

HELEN DANFORTH PRUDDEN.

What Should Pacifists Do Now?

By Albert W. Palmer

As I travel widely through the middle west, I am deeply impressed by the pacific, and often quite definitely pacifist, temper of the people in our churches, especially of our ministers, the younger ones in particular. The peace education since 1918 has certainly left its mark. There is well-nigh universal repugnance to war and revulsion against its futility, waste and wickedness. Given dramatic, determined and highly emotional leadership, this pacifist sentiment which smolders beneath the surface would burst into a flame. Church people are very serious just now. They are troubled in spirit and have no enthusiasm or fighting convictions about the war. They are not by any means swept away by hatred or jingoism. They may have a certain fatalism about the war, a hopeless sense of being in it with no way of getting out, but they are not betrayed into any superficial idea that military victory will solve the world-wide maladjustments which have caused this tragedy.

In view of all this I sometimes ask myself: Are not the Christian pacifists making a tactical mistake? Do they not compromise their right to moral and spiritual leadership by keeping silent? Do they not seem to consent to the war, at least tacitly, by failing to protest against it? To every convinced Christian pacifist there must come at times a disturbing question as to whether, if he were a true successor to the prophets, apostles and martyrs, he would not throw discretion to the winds and, cost what it might in persecution, imprisonment and loss of fellowship, to say nothing of wider reactions on his family and friends, utter his moral and spiritual revulsion against war and his cry for peace.

An Inner Dialogue

I ask this question of myself and I answer it to myself. Doubtless thousands of troubled souls carry on a similar dialogue within themselves. Our knowledge of the psychological tricks of rationalization, compensation for frustration in other areas, and all the myriad forms of pride and self-deception, make it hard for us of this generation to feel sure that we are really making up our minds with objectivity and balanced judgment. We do not want to be just futile or self-deceived fanatics.

A course of action prompted by this mood could find much support in classic Christian morality. It is obvious that pacifism "without tarrying for any" would easily fit in with the temper of our forthright puritan tradition, the example of the prophets and the courage of the cross. Amos and Jeremiah did not soften their message in the face of gathering opposition and Jesus did not evade the cross when his convictions clashed with current politics. But it is easy to see where thinking along this line soon brings one. Military necessity is unspeakably cruel, ruthless and destructive. War breeds war. The method of violence creates both trust in violence and the inevitable reactions of hatred, suspicion, fear and non-cooperation which follow after violence.

Moreover, the positive teachings of Jesus inculcate love, forgiveness, acceptance of suffering in place of inflicting suffering, patience, meekness, right reason, gentleness. War, on the other hand, can be conducted only by unspeakable cruelty, untruth and inhumanity. The message of the New Testament is clearly not one of coercion, violence, threatening or torture, but of a peaceableness that is easy to be entreated, a generosity that goes the second mile and a self-sacrificial suffering that accepts the cross in faith that God in the end will vindicate these attitudes as being in harmony with his eternal fatherhood.

Pacifist Avoids Obstructionism

The Christian pacifist sees all this just as clearly as ever he did. Nevertheless he withholds his criticism and devotes his energy to works of mercy and to earnest planning for a postwar world. He avoids being an obstructionist to the present war in order that he may be a constructionist with regard to a just and durable peace which he hopes may follow it. I believe he is choosing the better part in following this constructive course rather than one which courts a futile martyrdom. Many reasons lead him to this course of action. Among them are these:

1. A sense of solidarity with his country. The American Christian, unlike many European Christians, has a sense of deep patriotic participation in democratic government. "Right or wrong, it is still my country," he says. "I share in the American dream. I may be a critic but I don't want to be a rebel or an anarchist. After all, the majority have the right to rule and, as a good citizen, I must bide my time to convert them to a higher standard, but I must do it by democratic methods. Meanwhile, I must, as a convinced democrat, let the majority rule."

2. Now, while war is on, is not the time to convert men to pacifism. As a matter of practical community administration such attempts would have to be suppressed by the majority as subversive. Riots would probably ensue. For the pacifist to ignore this and insist on a policy of agitation against the war would be to substitute a kind of mental violence which, after all, may be just as little in accord with the true Christian spirit as is physical violence. Hence one's basic loyalty to the democratic principle and one's deeper purpose not to be a man of wrath or advocate of violence of any sort may well dictate patience, silence and non-interference in a time like this.

Unacknowledged Ruthlessness

Jane Addams' dictum on Tolstoy has a bearing here: "It seemed to me that he made too great a distinction between the use of physical force and that moral energy which can override another's differences and scruples with equal ruthlessness." May not the Christian pacifist well question a technique of martyrdom which may mean being as ruthless as his opponent, only taking advantage of his opponent by using the subtler means of mental instead of physical violence?

Did the abolitionists, conscientious as they were, take the wisest strategy regarding slavery? Or was Lincoln the wiser friend of the Negro and the truer apostle of freedom? He never condoned or supported slavery but he bided his time to deal with it. (That he was not a pacifist does not throw any shadow on his wisdom regarding slavery. The real issue of pacifism had never really been presented to his mind nor the mind of the church of his day, except for the Quaker witness which was side-tracked and disregarded by all other Christians. That Lincoln waged a war cannot be used as an authoritative permanent commendation of war to us who know things about war which were hidden from his eyes, any more than the use of wine in the Last Supper can be used to buttress the iniquities of the modern liquor traffic.)

Maintenance of Christian Unity

3. Any forthright, determined preaching of pacifism now would probably split the church or give rise to a new pacifist denomination. This the Christian pacifist is resolved not to do, for he is, in most cases, deeply devoted to Christian unity. The nurture and development of a truly ecumenical church is supremely important and must not be blocked now by any further sectarian divisions if that can possibly be avoided. My own personal faith is that a great united world-wide Christian church will inevitably come to the pacifist position at long last after it has suffered as it will suffer from the horrors and futility of modern war. The Christian conscience will inevitably incline toward peace, and, for the sake of future peace, the witness of that conscience in a united Christian brotherhood must not be broken.

We have had enough of divisive movements which have impulsively and even selfishly shattered Christian unity when they should have had "the long patience of a growing tree." So, as long as his liberty of personal conviction against war is not denied by the church or made a basis of discrimination within it, the modern Christian pacifist feels that his longer, wiser strategy, in the church as in the state, is to bide his time. He feels sure that, when war has wrought its perfect work and completely revealed its diabolical nature, he will be supplied with overwhelming arguments. It is more important for him to be right tomorrow, and take the church with him, than to be right today, but split the church. Meanwhile, important and influential channels are wide open for his utmost devotion and constructive service.

Many Areas of Good Will

4. It is tremendously important just now not to add to the flames of anger, controversy and resentment but, rather, to practice the techniques of conciliation and understanding in the many areas which are everywhere available as demonstration projects in good will. The work of converting people to the superior value of patience, mutual understanding, non-violence and sacrificial service can go forward this very moment in practically every department of life except international relations. The need was never greater than it is today to show how non-violent attitudes and methods can win out in the family, in industrial conflicts, in racial tensions, even in the councils of the church itself. Let no one think we can ever have a non-violent world in international affairs alone. First must come the demonstration of Christian ways of cooperative living in areas nearer home. The pacifist has plenty of places left in which to practice and win converts to his ideal.

Works of Mercy

5. Another deep and urgent call to duty lies in the opportunity for the alleviation of human suffering. Service to the boys in camp, uprooted from their homes by selective service, and to all the victims of war should be a most pressing and practical concern for Christians just now. The churches ought to lead in works of mercy. The hungry, the sick, the lonely, the refugees who crowd the highways of the world, the Japanese evacuees from the Pacific coast, cry out for good Samaritans.

6. But is not the final and most basic responsibility for all Christians, pacifist and non-pacifist alike, a searching analysis of the causes of the present world conflict and the working out of plans for a stable and cooperative postwar order? Some may say that outlines for a just and durable peace, such as the carefully considered studies of the Delaware Conference, are utopian and represent only wishful thinking on the part of a church which has no political authority and is not likely to have any influence in such peace councils as may follow the war. But heroic and constructive Christian leadership must not surrender to any such paralyzing cynicism. Governments at last have to yield to public opinion, and a united church in earnest about preventing future wars by securing a decent and fair peace with liberty and justice for all nations, friend and foe alike, might challenge the imagination and seize the moral leadership of mankind.

A great ground swell of public opinion among common folk the world around would hail such a proposal as a star of hope in our dark sky. The plain people in every land are rebellious against war. The church, if it has any spiritual leadership, should offer to mankind an alternative upon the basis of which a just and durable peace could be negotiated at the earliest possible moment. The attainment of a cooperative world order, based on negotiation rather than dictation and accepted freely by popular approval rather than arbitrarily imposed by military conquest, is the greatest immediate human objective possible today. Nothing should deflect any Christian, pacifist or non-pacifist, from giving it his utmost loyalty and consecration, but, for the pacifist, its support is probably his supreme practical way of serving the cause of peace.

To Sleep

O REALM of innocence, unsentried sleep,
Where, double-tongued, no serpent dare to creep!
Here lurks no faded flower, no poisoned root,
And no bough swings forbidden fruit.
Dull, cloud-winged evil never flies
Through this ephemeral paradise.
Here, from the thicket, calls the hidden Lord,
Until awakening flaunts a flaming sword.

EDITH LOVEJOY PIERCE.

What Makes a Good Hymn?

By John Haynes Holmes

IT WAS after I had written a hymn or two in my early ministry, and was enjoying a certain pride in the achievement which I hope was innocent, that I first heard the now embarrassingly familiar saying, "It takes a fourth-rate poet to write a first-rate hymn." At first I was prone to attribute this saying to the jealousy of one who could not write even a fourth-rate hymn. But on studying the matter further, I discovered that there is a real discrepancy here which calls for some kind of explanation.

I

There is no question that a considerable number of well known English and American poets appear in our hymnals. Thus, in one of the best of the contemporary volumes, I find such names as Joseph Addison, William Blake, Robert Bridges, William Cullen Bryant, Arthur Hugh Clough, Gilbert K. Chesterton, William Cowper, John Dryden, Ralph Waldo Emerson, George Herbert, Oliver Wendell Holmes, Rudyard Kipling, Henry Wadsworth Longfellow, James Russell Lowell, Edwin Markham, John Milton, Thomas Moore, Christina Rossetti, Walter Scott, John Addington Symonds, Alfred Tennyson, William Watson and John Greenleaf Whittier.

This seems to be a not unimpressive list, containing the names of at least two poets of front rank fame, Dryden and Milton. But it is doubtful if many of these poets can be described as hymn-writers in the true sense of the word. The hymns associated with their names are most of them adaptations, or poems written quite apart from any thought of their use in churches for purposes of religious worship. Others would seem to be happy accidents, such as Kipling's "Recessional" and Emerson's "We love the venerable house." A few—Symonds' "These things shall be," for example—are not hymns at all. Of all these poets, I would describe only Bryant, Cowper, Holmes and Whittier as genuine hymnists. And no one of these is a poet of the first or even second order.

On the other hand, who are the great writers of hymns? I would list without hesitation such names as Horatius Bonar, Sir John Bowring, Stopford Brooke, John White Chadwick, Philip Doddridge, John Ellerton, Frederick William Faber, Washington Gladden, Thomas Hornblower Gill, Frances Ridley Havergal, Henry Warburton Hawkes, Reginald Heber, Frederick Lucian Hosmer, Samuel Johnson, John Keble, Samuel Longfellow, George Matheson, James Montgomery, Eliza Scudder, Edmund Hamilton Sears, William George Tarrant, Isaac Watts, Charles Wesley and Theodore C. Williams. Other names come to mind, such as Sarah Flower Adams ("Nearer, my God, to thee"), Henry Francis Lyte ("Abide with me"), Phillips Brooks ("O little town of Bethlehem"), John Henry Newman ("Lead, kindly light"), but these are associated only with single hymns. Of all thus listed, which one has any primary rating as a poet?

The contrast between poets as hymn-writers and hymn-writers as poets is dramatized by the case of the brothers Longfellow. Henry Wadsworth Longfellow was a poet of considerable proportions. His fame, which once suffered eclipse, is now shining brightly again. His name appears in our hymnals, but only as the author of "I heard the bells on Christmas day," which was never intended as a hymn and is poorly adapted to this purpose. His one genuine hymn, written for his brother's ordination, was excellent in sentiment but a failure as a composition. Samuel Longfellow, on the other hand, wrote many hymns—no less than twenty-seven in the latest hymnals I have consulted. Some of these are adaptations, but the rest are original and among the noblest in our language. Yet Samuel Longfellow has no place at all as a poet. His brother does not so much obscure him as shine alone in the literary firmament.

II

It would seem from this little analysis that there is perhaps some truth in the unkind suggestion that only poor poets make good hymn-writers. The great poets, at any rate, do not flourish in the field of hymnology, and the great hymn-writers almost never win distinction as poets. What is the explanation of this dichotomy as between poets and hymnists?

The answer, I believe, is to be found in the fact that hymnology represents a distinct form of literary art, having about the same relation to poetry that prayer has to prose. It is a type of composition which exists of and by itself, and thus possesses qualities which are uniquely and nobly its own.

A hymn, for example, must be simple. It must contain not the slightest suggestion of complexity, of either thought or expression. There must be no unusual words, no fanciful figures of speech, no elaboration of diction or of phrase. Those very devices of eloquence and beauty, which the poet commands as the composer commands the instruments in his orchestra, are here quite out of place. Simplicity is the word—simplicity which is the handmaid of clarity. A good hymn must be as clear on the first reading as the second, and as obvious in its essence to the child as to the adult mind.

Second, a hymn must be characterized by feeling rather than by thought. It must appeal primarily to the heart and not the mind. Of course, it must have a central idea, or theme. But this theme must not so much be developed by an intellectual process as quickened by a spiritual emotion. It must be stated, not argued or amplified, and then suffused with the glow and heat of exalted sentiment. A good hymn must stir and lift the soul; it must comfort, challenge and inspire.

Last, a hymn must draw its idea, or theme, from the familiar, even the commonplace, materials of life. Its range may extend from the sublime regions of the heavens to the intimate recesses of the heart. It may chant the vast concepts of time and eternity, as in Isaac Watts' "O God, our help in ages past," or catalogue the simple sentiments

of personal dedication, as in Frances Havergal's "Take my life and let it be," which we are told is Gandhi's favorite Christian hymn. It may deal with the great traditions of faith and hope and love, or mark transitions to new stages of spiritual apprehension, as in the social hymnology of our day. But always it must dwell where the heart of man is more or less at home. For a hymn is a prayer; it is the soul lifting itself from its daily lot to communion with the Most High. Therefore it must begin with what it knows, and only then reach out to what it dares to dream.

The noblest hymns are those which have sprung from the inner genius of a people—the Psalms on the one hand, the Negro spirituals on the other. At the nethermost extremity of these supernal achievements lies the great mass of Christian, or rather Protestant, hymns which are nothing more nor less than doggerel. After the august medieval hymnology, how great was the fall into the sheer vulgarity of these revivalistic songs! The average Protestant hymnbook of the last century was an almost hopeless collection of literary and spiritual trash, illustrating how easy is the descent from the simple and natural to the obviously cheap and sentimental.

It is here that the hymn-writer, dowered with any genuine gift, must do his work. This work is to take these simple emotions of the human heart which emerge from the experiences of daily living interpreted as a quest of God, and express them in terms of simplicity, dignity and exaltation of spirit. He must not write a poem; the hymn is no competitor of the epic, or the lyric, or the ode, or the elegy. It lies quite outside the scope of the poet, as woodcarving lies outside the scope of the sculptor and etching of the painter. The hymn, as I have said, is *sui generis*—the product of an art which has its own qualities, to be achieved only by submission to a technique as difficult as it is distinctive.

The poet may master this technique, but usually he does not. He either is not interested, or is inhibited by the very qualities of true poesy which make him what he is. There are those, however, a modest order of craftsmen, who, like Abt Vogler, "understand." And to them is given the divine privilege of singing the soul's songs to God.

III

An illustration is more convincing than all the exposition in the world. Let me, therefore, point my moral and adorn my tale by citing two modern hymns.

The first is William Channing Gannett's hymn:

He hides within the lily,
  A strong and tender Care,
That wins the earth-born atoms
  To glory of the air;
He weaves the shining garments
  Unceasingly and still,
Along the quiet waters,
  In niches of the hill.

We linger at the vigil
  With him who bent the knee
To watch the old-time lilies
  In distant Galilee;
And still the worship deepens
  And quickens into new,
As brightening down the ages
  God's secret thrilleth through.

O Toiler of the lily,
  Thy touch is in the man!
No leaf that dawns to petal
  But hints the angel-plan:
The flower-horizons open,
  The blossom vaster shows;
We hear thy wide worlds echo,
  "See how the lily grows!"

Shy yearnings of the savage,
  Unfolding, thought by thought,
To holy lives are lifted,
  To visions fair are wrought:
The races rise and cluster,
  And evils fade and fall,
Till chaos blooms to beauty,
  Thy purpose crowning all!

This is an exquisite poem. Indeed, as an expression in poetic form of the great doctrine of evolution, it is something of a miracle. But as a hymn it has serious faults. Thus, it is primarily intellectual in character. It presents an idea, or rather an argument, and not an emotion. Furthermore, the line of thought is not simple but decidedly difficult, hardly understandable by worshipers not conversant with nineteenth century science and philosophy. At bottom, the hymn deals with abstractions, and is thus as remote in interest as it is cold in sentiment. It just happens that this hymn, when written in 1873, fitted in admirably with the evolutionary thinking which was immensely popular at the time, and thus gained attention and acceptance. But it cannot endure on its own merits, and is already beginning to disappear.

In contrast to this is William Pierson Merrill's hymn:

Rise up, O men of God!
Have done with lesser things,
Give heart and soul and mind and strength
To serve the King of kings.

Rise up, O men of God!
His kingdom tarries long.
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God!
The church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great!

Lift high the cross of Christ!
Tread where his feet have trod;
As brothers of the Son of Man
Rise up, O men of God!

It would be difficult to praise this hymn too highly. It has everything a hymn should have. It is brief, simple, clear, challenging, a perfect example of the commonplace lifted to the sublime. No congregation ever sang this hymn without being inspired. Dr. Merrill was himself inspired when he wrote it. Match Dr. Gannett's complex though lovely poetizing with Dr. Merrill's glad shout of faith, and you realize at once what is good and bad in a hymn.

It is not difficult, from this point of view, to discover the great hymns. A few which occur to me, apart from those already named, are Luther's "A mighty fortress is our God," Sill's "Send down thy truth, O God," Holmes' "Lord of all being, throned afar," Collyer's "Unto thy

temple, Lord, we come," Gladden's "O Master, let me walk with thee," Matheson's "O Love that will not let me go," Hyde's "Creation's Lord, we give thee thanks," Longfellow's "O Life that maketh all things new," Hosmer's "Thy kingdom come, O God," Johnson's "Life of ages, richly poured," Chesterton's "O God of earth and altar," Williams' "When thy heart with joy o'erflowing."

Of the hymns just named, only Holmes' and Chesterton's can be regarded as having claims to being poetry—and they are not better but perhaps worse hymns on that account. The others are fashioned of a different texture. They are noble specimens of a different and wholly distinctive art-form. They stand or fall not as poems at all but as *hymns*. It is time, high time, that hymnology were recognized and reverenced for itself alone, and thus rescued at last from its lowly station as a kind of poor relation of poetry, and lifted to its proper place as the soul in tune with God.

BOOKS

A Quaker and the Quakers

JOHN WOOLMAN, AMERICAN QUAKER. *By Janet Whitney. An Atlantic Monthly Press Book. Little, Brown & Company, $3.75.*

A HISTORY OF QUAKERISM. *By Elbert Russell. The Macmillan Company, $3.00.*

WITH SCARCELY more than an irreducible minimum of ecclesiastical institutionalism or theological emphasis on the church, the Quakers have always had a strong group consciousness which found expression—among other and doubtless more important ways—in leaving copious and careful records of their work. The modern historian has no lack of material, even when dealing with relatively obscure periods in their development. Research students, such as the late Professor W. I. Hull, have made good use of these sources in revealing and documenting many interesting phases of early Quaker history especially in Europe and in the transition to America. The appeal of these historical studies has been greatly widened by the enhanced prestige that has come to the Quakers during the past thirty years. Today there is scarcely another denomination in America, certainly no other of such unimpressive size, whose history commands so much general interest.

John Woolman (1720-72) is no stranger to American readers. A great part of his story is told in his *Journal,* which is one of the classics of American literature. Whittier, the Quaker poet, edited an edition of it in 1871, and there are many other editions both earlier and later. The complete record of Woolman's life and work, viewed with its historical setting and in the longer perspective that only the lapse of years makes possible, has not before been so competently presented as in Mrs. Whitney's fascinating biography. Woolman, born in West Jersey, was of the fourth generation of his name in Penn's first colonial experiment, east of the Delaware. His thrift, energy and good judgment made it hard for him to escape becoming relatively rich. But he early decided that "a way of life pretty free from much cumber appeared the most agreeable." So, like a more moderate St. Francis, he espoused Lady Poverty, but without dramatizing himself as an apostle of indigence. He viewed wealth as a nuisance rather than an evil. He wanted just so much poverty as would be conducive to a quiet mind and perfect freedom to do the will of God. For a time he was a merchant and, among other commodities, sold rum. The only thing that troubled him about that was that rum was a product of slave labor. When he gave up the moderate use of rum he also gave up sugar and molasses, for the same reason. To earn a living he learned the tailor's art, and almost at the same time became a "recorded minister," which of course had nothing to do with earning a living. His best remembered service was in connection with the anti-slavery cause. Quakers in his day held slaves. It was largely due to his influence that they became virtually an anti-slavery society.

Aside from its historical value, which is substantial, this life of John Woolman conveys so much of the quietness and poised strength of that great spirit that it should be good medicine for the hot and bothered of our own time. An earnest reformer whose touch is like that of a cool hand on a fevered brow—such a character does not appear too often in the annals of reform. The secret of it, of course, was in the quality of his religion.

Dr. Russell, dean emeritus of the school of religion in Duke University, covers the whole scope of Quaker history from George Fox to 1941 in a carefully studied and well organized survey. He divides the history into three main periods: "The Rise of the Society, 1647-1691"; "The Age of Quietism, 1691-1827"; "The Modern Revival and Reconstruction, 1827-1941." The title of the second period must not be taken too restrictively. It was in that century that the pattern of Quaker attitudes toward philanthropies and social reform was definitely set. John Woolman, for example, came squarely in the middle of that century, and he was certainly no quietist. Yet it is true, as the author shows, that toward the end of this period there was a lamentable zeal for petty regulations ostensibly designed to protect members of the society from "worldliness" but actually tending only to make them a queer and separated group, and a consequent confusion of moral and religious issues with the mere mores of a peculiar people. Lists of the misdemeanors for which members were "disowned" include indiscriminately such offenses as paying war taxes, fornication, dancing and subscribing to a singing school. Typographical errors should seldom be mentioned in a review, but one can scarcely pass without notice the dates, "1927-1928"—intended for 1827-1828—in a chapter heading and repeated in the running head throughout the chapter.

Dean Russell's personal and inside knowledge of the work of the Friends through many years of distinguished service has been supported by a careful study of the literature, to which his bibliography furnishes a useful guide. His book deserves the place it will undoubtedly have as a standard history of the Quakers.

W. E. GARRISON.

Books in Brief

THE RUN OF THE HOUSE. *By Charlotte Adams. The Macmillan Company, $2.25.*

Lady readers—and this book is intended for no others—should not turn away because the author devotes a good deal

of space to a discussion of the hiring and training of servants, even if they themselves have none. There is much more than that in this remarkably comprehensive and intelligent book on housekeeping. In fact, there is practically everything in it about the equipment and operation of a house, including pertinent suggestions on marketing, menus, the entertainment of guests, and housecleaning. Mrs. Adams has been "food editor" of a New York newspaper, has had other professional occupations related directly to domestic problems, and has also had adequate personal experience as a private practitioner of the art of housekeeping. She writes a bright and breezy book, but the lightness of her literary touch does not disguise the fact that housekeeping is no joke, and she holds up a high standard of excellence, with special emphasis on the fact that mental and physical comfort are to be served by, not sacrificed to, a well kept house.

WORSHIP IN SONG. *Edited by C. B. Parker. D. Appleton-Century Company.*

For a hymnal of somewhat less than the standard size—and therefore probably priced at somewhat less than the standard price—it would be hard to find a more satisfactory collection. In addition to 353 hymns, there are choral responses, glorias, responsive readings, brief but well selected liturgical materials, and a full equipment of alphabetical and topical indexes. In choosing from the wealth of available hymns and tunes, the editor's leaning was toward the classics which have already been tested by generations, or even centuries, of use. There is little or nothing that could be called experimental, and contemporary authors and composers are but slightly represented. Of the reasons which justify this course, the strongest is that hundreds of the old hymns not only have hallowed associations but express those religious ideas and emotions that have permanent validity. However, the excellent sections on brotherhood, social relations, world friendship and the nations contain several hymns by such recent writers as Tweedy, Fosdick, John Haynes Holmes, Russell Bowie and Georgia Harkness. A hymn of special interest and from a rather unexpected source is the beautiful one by Jan Struther, which would scarcely have been written except by one who had passed through air raids in London.

THE LEGENDARY CHARACTER OF KAISER MAXIMILIAN. *By Glenn Elwood Waas. Columbia University Press, $2.75.*

Few historical figures have been more puzzling than Maximilian of Hapsburg (1459-1519), German king and Holy Roman emperor-elect. Popular legend, which overflowed into German literature and historiography, credited him with all the virtues of the ideal Renaissance prince and with superhuman qualities besides, though the known events of his life scarcely bore out that view. How did the legend arise? After examining the vast body of relevant data, Dr. Waas finds that its source was twofold and contemporary with Maximilian himself. One source was the popular lore which naturally accumulated about a man of his exalted position, especially as crystallized in the ballads which served the miracle-minded masses in lieu of newspapers. A ballad of 1512, for instance, related how, under angelic guidance, "Kaiser Max" discovered the "coat of Christ" at Trier. But more important was Maximilian's metrical autobiography, *Teuerdank*. Actually, this curious monument of German literature was written by the imperial secretaries, who, Dr. Waas points out, made use of its allegorical character to draw a portrait even more flattering than the amenities required and to trick out fact with a supernatural aura. Dr. Waas throws little light on the underlying problem—why these miraculous tales were attached to Maximilian and not to other princes of the time, for instance, Francis I of France. But historians will find his book suggestive and students of German literature will appreciate its thoroughness.

Books Received

The Ages of the World. By Friedrich Schelling. Translated with introduction and notes by Frederick de Wolfe Bolman, Jr. Columbia University Press, $3.00. (To be reviewed.)

Adventurers All, containing *Huntingtower, John McNab,* and *The Three Hostages.* By John Buchan. Houghton Mifflin Co., $2.50. Since the lamented death of John Buchan (Lord Tweedsmuir, governor general of Canada), his long list of books have lost no old admirers and have gained many new ones. This "omnibus," containing three of his most popular stories of romantic adventure, will give new readers of Buchan a chance to catch up. For readers whose literary conscience rebels against murder mysteries, these are a perfect form of "escape" literature, and they are something more than that.

Will Germany Crack? By Paul Hagen. Harper, $2.75. The answer, with qualifications but also with a wealth of supporting facts and statistics, is Yes. The German people now know that defeat is at least possible. They waver between two poles, for and against nazism. The labor situation is bad, with fewer Germans and more aliens and prisoners in industry and a net loss in efficiency. Workers are overaged, overtired, undernourished. There are serious shortages of coal and oil, of iron and steel and of essential foods, and there is a chronic transportation crisis. The organized underground opposition is extensive and formidable. Hagen should know. He worked with it 1931-38, and after that *in absentia,* and is now research director of American Friends of German Freedom. Elmer Davis in his introduction certifies to Hagen's trustworthiness and says that he "does not let his hopes run away with his judgment."

Up and Down South America. By Anne M. Halladay. Friendship Press, $1.00. An attractive little book about our "sister continent," for children.

The Twofold Power of the Gospel. By Clyde V. Hickerson. Abingdon-Cokesbury, $1.50. Ten strong sermons in which a central idea is that the social gospel and the gospel of salvation for individuals are one and the same gospel, an indivisible whole, either half of which is impotent without the other.

Boy Talks to God. By Frederick Abbott. Bruce Humphries, $1.75. A poem of fifty pages in which a boy converses with God, asks the questions that a boy might reasonably ask and gets the answers. It is a fruitful idea, but as a poet the author's reach considerably exceeds his grasp.

The Desert Whispers. By Ozelia Rach-Wolski. Dorrance, $1.75. Poems, many of which were inspired by the land-of-little-rain in our southwest.

The Gates of Time, And Other Poems. By Antoinette Burchard Fellows. Dorrance, $1.00. Verse.

Tongues of Fire. By Elizabeth Pinney Hunt. Dorrance, $1.00. Sonnets and other verse.

Will a Man Rob God? By Ralph S. Cushman. Abingdon-Cokesbury, 35 cents. Studies in Christian stewardship, suitable for use in church groups. The fact of God's ownership and man's stewardship, and the need to express this in the consecration of money, which Dr. Cushman ably expounds, should not be obscured by the fallacious arguments for tithing drawn from Hebrew law. Old Testament tithing was the giving of one-tenth of the gross product of the soil (not the net profit of farming and not income from any other source) by those who had received land without cost. The Levites received no land and paid no tithes, but were supported by the tithes that the others paid. The Hebrew tithe was a specific technique for supporting the church-state on the presumption that there had been an allotment of free land. Modern tithing is a good practice for which there are a number of better arguments.

The Traded Twins. By Robert N. McLean. Friendship Press, $1.00. On the surface this is the story of a high school boy's

summer in Mexico as the guest of a missionary friend of his preacher-father. He had real adventures—bandits and everything, but they were bandits that did not prevent him from liking Mexico, and even them. Under all that, it is a book about the Mexican people and evangelical missions. Vivacious in style and authentic in its picture of Mexico.

Two or Three Gathered Together. By Glenn Clark. Harper, $1.25. (To be reviewed.)

American Youth Faces the Future. By Floyd W. Reeves and others. National Education Association, 1201 Sixteenth St., N.W., Washington, D. C., 30 cents. An analysis and teaching aids dealing with the responsibilities and vocational opportunities of youth. Prepared for the National Association of Secondary School Principals and the National Council for Social Studies.

Recreation and Morale. By Jesse F. Steiner and Chester D. Babcock. National Education Association, 30 cents.

Race and Cultural Relations. By Ruth Benedict and Mildred Ellis. National Education Association, 30 cents. America's answer to the myth of a master race.

Propaganda by Short Wave. Edited by Harwood L. Childs and John B. Whitton. Princeton University Press, $3.75. (To be reviewed.)

CORRESPONDENCE

Democratic Managerial Revolution

EDITOR THE CHRISTIAN CENTURY:

SIR: Your farsighted and sagacious editorial, "America in Revolution" (one of the many for which your readers have reason to be grateful), raises the question: Can this new economic and political order, into which we are moving (or drifting), be made democratic and Christian? The answer, as I see it, is that it can be and must be made such or it will end in a destructive revolution. This is not necessarily dictatorship. In its very nature and principle, it is democratic, for it is cooperative. It is of the people, by the people and for the people—or may be made such. Management is its method, not its motive nor its rationale. It is, or should be, the people acting cooperatively for the common good by means of a managerial system. If the delegated management acts arbitrarily or for its own advantage it ceases to be democratic and becomes corrupt and an enemy to the common good. If, on the other hand, the management acts in good faith for the good of the whole it results in an efficiency otherwise impossible. There would seem to be in it, too, room for initiative quite as much, or more, than in the competitive capitalistic system, provided it is actuated by a stronger motive than the profit motive—the service motive. That motive Christianity alone is able to supply.

Berkeley, Calif. JOHN WRIGHT BUCKHAM.

The Newspapers in Cincinnati

EDITOR THE CHRISTIAN CENTURY:

SIR: The article in the May 20 issue of The Christian Century concerning the dismissal of the Rev. Bruce Maguire of this city is highly inaccurate and unfair to this newspaper. The adjective "sensation hunting" applied to the *Post* is a gratuitous slap in the face which was obviously inspired by your correspondent's indignation at the ouster of Mr. Maguire and not by any objective appraisal of this newspaper's reporting of that occurrence.

The *Post* had no more personal interest in the meeting of the Fellowship of Reconciliation and the subsequent dismissal of the pastor than it had in reporting a Rotary club convention. We regarded it as legitimate news and reported it as such. The story was never given any undue display nor lurid headlines. If our reporters were more diligent than others in reporting the Fellowship convention, is it fair to say that we led the newspaper "attacks"?

May we remind you that the *Post's* objectivity in this matter is further demonstrated by the absence of any editorial comment, favorable or unfavorable, on the aims of the Fellowship or its resolutions? The one editorial printed was a protest against one minister's statement to the convention that the evacuation of the Japanese in California was "a page from the nazi book." We called that "a sentimental distortion of the fact."

May we also remind you of the tremendous possibilities for "sensationalizing" which lay in the allegations that the rich members of the congregation were threatening to withdraw their cash support unless Mr. Maguire were ousted? The *Post's* articles made no mention of this, although your correspondent elaborated on this point. We are sure you can readily imagine the "God or Mammon" headlines which would have appeared in any newspaper which wanted to sensationalize this story.

Your correspondent's article makes it quite clear that this newspaper's great "sin" consisted in printing any news at all of the Fellowship meeting and of the subsequent removal of Mr. Maguire. His implied conclusion is that "the newspapers were to blame for it all." We happen to believe that a newspaper has an obligation to its readers to print the news and we did not know then, nor do we know now, of any legitimate reason why the news of either the convention or the presbytery's action should have been suppressed.

We are omitting any comment upon your editorial in the same issue headed, "Shall the Press Cow the Church?" since the writer of that piece accepted, apparently without further inquiry or checkup, the distortions and exaggerations of the correspondent's report.

The *Cincinnati Post*, Cincinnati, Ohio. CARL D. GROAT, Editor.

[Of course the meetings of the F.O.R. in Cincinnati were a legitimate subject for reporting. So far as the secular press is concerned, our only criticism was directed against the way in which, by use of such headlines as were quoted in our account and by other journalistic devices, the blame for unfortunate statements in the meetings was "pinned on" the Rev. Mr. Maguire, who had no connection with them. Every person interviewed by the representative of The Christian Century—and that included many on both sides of the case—stated that if it had not been for the press there would have been no trouble, at least for the present. However, the conduct of the secular press was not the matter of central importance. Our criticism was directed primarily at the failure of the church and presbytery to maintain the true spirit and dignity of a Christian church when confronted with a newspaper outcry. —THE EDITORS.]

One Letter Typical of Many

EDITOR THE CHRISTIAN CENTURY:

SIR: Congratulations on your coverage of the affair at the Mount Auburn Church, Cincinnati. That was first-class journalism. Naturally Presbyterians everywhere are humiliated that our great Presbyterian heritage should have been sold for a mess of pottage. Once again the heart of Bruce has been tossed to the enemy; but how differently this time!

First Presbyterian Church, Columbus, Ohio. MARSHAL L. SCOTT.

Mr. Maguire and the F.O.R.

EDITOR THE CHRISTIAN CENTURY:

SIR: I noted a minor error in your reporting of the incidents connected with the dissolution of the pastoral relationship between myself and the Mount Auburn Presbyterian Church. I am not sure about the source of your information but I did not in any official way offer to resign from the chairmanship of the local

F.O.R. group. I did draft a statement in which I expressed my willingness to do that but in it I stated clearly that I would do it only if it were understood that it was not considered a repudiation of either my pacifist position or my membership in the F.O.R. It seemed to me that this was the kind of compromise which in good conscience might be made in the interests of unity within the church.

When I discussed the statement, however, with representatives of both sides of the controversy, two things became clear: (1) Such a statement would have almost certainly been exploited by the local press and interpreted as a repudiation of my position. (2) Such a statement would not at all have aided in healing the situation here since those who opposed me made it obvious that they would be satisfied by nothing less than the complete severance of the relationship.

For these reasons the statement was never presented to the session, the church, or the presbytery as a whole.

Cincinnati, Ohio. BRUCE B. MAGUIRE.

A Legitimate Question

EDITOR THE CHRISTIAN CENTURY:

SIR: Professor Enslin's protest against the Barthian treatment of Paul in Holmes Rolston's new volume (see the book review in The Christian Century for May 20) compels a protest in turn against Enslin's own position. What is the difference in the end between the Barthian indifference to the actual teaching of Jesus and Paul and Enslin's own negative attitude toward turning to the teachings for guidance in meeting contemporary problems?

We must have New Testament scholarship of the historical type as the foundation for Christian ethics, and if Rolston is as careless of it as Enslin's review implies, I will be glad to add my indignation to Enslin's. But I find myself just as much disturbed by Enslin's objection to the Christian's asking himself, "What would Jesus do?" "What would Paul do?" The question is inevitable; what other source of authority can epistemology uncover for the Christian than one's own mind (or possibly that of the church) in prayerful interaction with that of Jesus, and with that of men like Paul who have been more significantly than the rest of us "slaves of Christ"? Nor is the question, "What would Jesus do today?" *a priori* impossible of answer except for an extremely nominalistic anthropology.

It is a pity that responsible theologians attempt to answer that question without being willing to pay the necessary price in critical and historical study. It is also a pity that to "follow Jesus" has become a shibboleth for laymen (take the students I'm trying to teach) who have very little clear notion of what is involved beyond obeying the Golden Rule—and perhaps, *horribile dictu,* the Ten Commandments! But that does not mean that the question is not a right and proper one. And if New Testament scholarship cuts away from its task of shaping the experience of the living church and becomes purely a liberal arts study—seeing the recovery of historical knowledge as an end in itself—we must not be surprised if Barthianism or some other ism rushes in to fill the vacuum.

Hollins College, Va. MARY FRANCES THELEN.

'Almost Thou Persuadest Me...'

EDITOR THE CHRISTIAN CENTURY:

SIR: To many of us in these apparently benighted parts Morton S. Enslin's review of Holmes Rolston's book, "The Social Message of the Apostle Paul," was more clever than convincing, more juicy than just. What that volume presents, according to Enslin, is a "mummified Paul swathed in Barthian bandages and bitter aloes." What the review presents, many of us feel, is a mummified Rolston embalmed in anti-Barthian bias and plain intellectual vinegar.

Honest book reviewers, to be sure, should not be condemned if now and then they dip their pens in acid. But the acid ought to be that of tonic realism and not the oily acid of a smug contempt. Yet the latter was what Dr. Enslin picked out for his blistering review. It was almost solely a tirade against his pet theological antipathies. His tone resembled that of a premillenial "Bible Presbyterian" reviewing a book by Fosdick. He thinks Barth impossible. He is above conservative theology. Rolston therefore, being both conservative and Barthian, is double anathema and so becomes a convenient whipping-boy. The contents of the book as a whole are not judged on their merits, even though Dr. Enslin does condescend to give the author a few grudging and patronizing pats on the back.

The temper of the review, I believe, calls for protest. The book itself may be open to rather severe criticism at more than a few points. It leaves unsaid a number of things it might better have said frankly, especially in the field of New Testament criticism. But even a faulty book should not be appraised in a paper like The Christian Century primarily from the point of view of the reviewer's theological peeves and animosities. Stiff-necked fundamentalists are good at that sort of thing, but Christian liberals ought to know better.

Toward the beliefs of other Christians Dr. Enslin may be, when he gets up on the right side of the bed, a very humble, tolerant, magnanimous man. But if so, he got up on the wrong side of the bed the day he penned that review. He speaks, for example of Rolston's "mediaeval (or still earlier) theology." As if all theology prior to Schleiermacher or Wieman were too antiquated to win the respect of intelligent men! But what really intelligent person calls bed-rock Christian truth a twentieth century discovery? Said Robert Benchley, after hearing people call "remarkable" a picture of a goose on the wall of an ancient Egyptian tomb: "Why should it be thought remarkable that the people who built the pyramids could draw a goose so that it looked like a goose? They may not have known about ice cream sodas, but they managed to drag along." So Paul and St. Augustine, John Knox and John Calvin may have been abysmally ignorant of Enslin's theological ice cream sodas, but when it came to man's sin and God's grace they painted, in the opinion of some of us, a pretty good goose.

Liberals like Enslin, of course, have a perfect right to doubt that fact if they choose, but it seems a rather poor service to the cause of Christian unity to vaunt so much pride of opinion in doing so. A liberal-minded southern friend of mine once went to a northern seminary for postgraduate study. After a few weeks he wrote back, "If these professors here don't stop saying, 'Every intelligent person nowadays believes thus-and-so,'—in other words, 'agrees with me'—I'm going to come out a fighting fundamentalist." A "liberalism" so cocksure is plainly counterfeit. Dr. Enslin at his best, I am persuaded, is the exponent of a better variety. But he needs to be careful. I am not a Barthian, but if he keeps on implying that such conservatives are little more than warm-hearted ignoramuses I may yet be saying, "Almost thou persuadest me to be a Barthian."

Grace Covenant Presbyterian Church, Richmond, Va. J. H. MARION, JR.

As a Sign of Friendship

EDITOR THE CHRISTIAN CENTURY:

SIR: Here are some of the simple, obvious needs of the nisei and issei at "reception" centers in California. For the nursery: colored paper, crayons and paints, picture and paint books, story books, blunt-end scissors, children's chairs and tables, toys, blocks. For the library: magazine subscriptions to *Readers' Digest,* The Christian Century, *Clear Horizons,* etc., unabridged dictionaries, books of all types including novels, biography, travel, science, education; especially books and pamphlets on the cooperative movement which friends of Kagawa hope to develop as soon as possible. For religious stimulus: choir music, Bibles, Sunday school supplies, attractive devotional literature for small groups such as Kelley's *Testament of Devotion,* Muriel Lester's *Ways of Praying,* Laubach's *Letters by a Modern Mystic,* which are already being used at Santa Anita and Pomona fair grounds. For outdoor recreational equipment: baseball, basketball, volley ball, soccer, croquet, horse shoes, football, old tennis balls (one minister is sending about a hundred from a local high school). For indoor recreation: game boards of all types such as croquinole, checkers, chess; phonographs and records; sheet music and "popular sing" books; all types of

musical instruments with accompanying music; equipment for craft programs such as weaving, artists' materials.

Such physical things are not a substitute for the Bill of Rights which would be even more welcome at the camps than checkers or tennis balls, but they can serve as a reminder from the churches that there are members who refuse to forget the welfare of these friends, of whom thousands are Christians, now being herded behind barbed wire. One of the chief dangers at the camps is idleness, frustration of creative ability, bitterness. You can help to prevent this disintegration by sending what items of this list you can to Ray Kinney, chairman of the F.O.R. race relations committee, 1937 North Berendo avenue, Los Angeles, or to Fred Fertig, secretary, 822 East 20th street, Los Angeles.

Los Angeles, Calif. ALLAN A. HUNTER.

Fractional Citizenship?

EDITOR THE CHRISTIAN CENTURY:

SIR: Yesterday I telephoned the War Relocation Authority asking about a permit to visit friends at Tanforan, the local camp to which the Japanese have been evacuated. I was asked, "What is your ancestry?" Supposing that they might rule out those of Japanese ancestry (who had not then been completely evacuated) I answered: "Caucasian American." "What kind of Caucasian American?" I was asked. "I am a clergyman and an American citizen," I responded. "Does it matter very much what my ancestry is?" "It certainly does," I was told. "You will have to state your ancestry before I can give you any information."

Now, like most Americans I am of "mixed breed" and hardly knew what to say, but I thought fast and said, "Scotch-Canadian." The clerk seemed just a little uncertain just what that is (as I am myself—for I don't recognize it in me) but I got my information.

The above incident leads me to wonder whether your editorial analysis of the "classes" of citizenship is sufficiently complete. We may have to go into fractions. I am actually only a fourth Scotch-Canadian. I am also one-fourth German (God help me!) and have a Polish middle name. If citizenship has various grades, I don't know where I would be classed. I am worried.

San Francisco State College, ALFRED G. FISK.
San Francisco, Calif.

Unbrotherly Act

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to express through the medium of your periodical my feeling of shame and humiliation at the action of the Southern Baptist Convention in voting to admit into membership 31 churches from Northern Baptist territory. I am sure there are many others in the Southern Convention who deeply resent this unbrotherly action on the part of the Southern Baptist Convention. It was refreshing to note that Dr. M. E. Dodd of Shreveport, La., spoke against the action.

Blacksburg, Va. VERNON P. BODEIN.

Think for Yourself!

EDITOR THE CHRISTIAN CENTURY:

SIR: Although I find myself generally in agreement with the purposes and ideals of the Union for Democratic Action and maintain the highest respect for the editorial policy of the *New Republic,* I cannot but applaud most heartily your editorial, "Toward One-Party Government," in The Christian Century of May 27. I think your analysis of the situation is excellent and I wish you had had space to go a bit farther and to show more specifically the "fascist" (yes, I abhor the easy use of that term as much as you do) implications of the proposals of both the U.D.A. and the *New Republic,* an accusation, I am sure, both will heatedly resent.

I have always been a non-isolationist, suspicious of America First and its shady followers, impatient with the partisan opponents of the New Deal, and as an old-line socialist always have been a bitter enemy of fascism and nazism, and I remain to this day an unregenerate enemy of communism. I hope this catalogue of "virtues," if virtues they be, will protect me from the charge that by approving your editorial I am aligning myself with the enemies of America and the detractors of its commander in chief. I agree with you that "Mr. Roosevelt deserves the support of a friendly legislature through the crisis."

As far as I am concerned, this latest effort to assure the election of "a Congress to win the war," worthy though it may appear on the surface, smacks too much of the authoritarian and high-handed manner of would-be dictators of political opinion and guarantors of a pseudo-salvation. That such domineering words should come from the U.D.A. may not be surprising when one remembers that the step from ecclesiastical "authority" to political authority is, with certain of their leaders, a very natural and short one. If this appeal of both the U.D.A. and the *New Republic* came with a little less of the holier-than-thou attitude so evident in its recent pronouncements, some of us might feel a bit easier about it; but its tone is entirely too "high and mighty" to assure me, for one, that their much vaunted love for democracy and Americanism may not be hiding a subtle anti-democratic poison.

It seems to me that the issue of "isolationism or anti-isolationism before Pearl Harbor" can easily be overdone, and I think both U.D.A. and *New Republic* are overdoing precisely that issue. It will be remembered that up to December 7, 1941, most of American public opinion, if one may credit our most reliable polls of public sentiment, were definitely "isolationist." Now, it does seem only logical to assume that if a public far and away "isolationist" up to Pearl Harbor can be trusted to have been sufficiently converted by the events of December 7 to elect a "win the war Congress," then also many of those honest isolationists and non-interventionists of pre-Pearl Harbor days may be trusted to be today worthy of reelection.

Flatbush Unitarian Church, KARL M. CHWOROWSKY.
Brooklyn, N. Y.

Hell and Heaven

EDITOR THE CHRISTIAN CENTURY:

SIR: Once in a while, I read an editorial in The Christian Century that I think is not Christian nor even constructive. One of these objectionable editorials appears in the May 13 issue, "America in Revolution." There is, to my mind, nothing Christian or even constructive in it. It may be answered that the sole purpose of the editorial is to record a realistic fact. Perhaps so, but by implication at least it appears to approve what it regards as the *fait accompli,* when in my humble judgment the alleged fact calls for a fight, a militant two-fisted fight, for the editorial is subtly socialistic, if not even communistic. It appears to be trying to condition the mind of good, well meaning Christian people to the idea of radical changes in the administration of our government—changes that alienate the government under the constitutional limitations from those limitations, under the theory that the teachings of Christ are socialistic, not to say communistic.

There is not a line in Christ's teaching that harmonizes with state socialism. The trouble comes when many good, well intentioned Christians confuse state socialism with Christian sociology, when they are as far apart as the poles and as different in content as hell and heaven.

Chicago. E. J. DAVIS.

A Disturbing Fact

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished your prophetic editorial, "Democracy Demands Justice," in the June 3 issue. I have admired through the years your consistent attitude on the question of justice for all Americans. It is lamentable that in the present crisis a segment of our national population—about 10 per cent—faces the disturbing fact that to the favored classes saving their pride and privileges and symbols is of greater importance than achieving national unity. May your tribe increase!

A. M. E. Zion *Quarterly Review,* JAMES CLAIR TAYLOR.
Paterson, N. J.

Reverse Action on War Resolution

Presbyterian General Assembly Changes Statement that Christian Faith Is Dependent on War's Outcome

(Special Correspondence)

MILWAUKEE, May 27.—Milwaukee is not Geneva and 1942 is not 1560 but John Calvin would have enjoyed the 154th General Assembly of the Presbyterian Church, U.S.A., which ended its week-long session here today. When the assembly excluded all visitors and heard the rulings of its twelve "judges of a court of Jesus Christ," then solemnly enacted into law these rulings of its potent judicial commission, the austere French lawyer who made Geneva "the most perfect school of Christ that ever was in the earth since the days of the apostles" would have recognized his own.

His strong sense of duty would have approved the conscientiousness with which the 900 hard-working commissioners discharged their responsibilities day after day in sessions of the assembly or in commissions which worked far into the night. It is not difficult to believe that this man who was so much concerned with right relations between church and government would have agreed with most of the commissioners that two addresses, given by a Christian lawyer, Wilbur LaRoe, Jr., and by Francis B. Sayre, high commissioner to the Philippines, were true churchmanship. And he certainly would have agreed with the majority of the convention that before the sovereign God it had the obligation to provide what guidance it could to the state in its hour of national peril.

Social Action Stirs Debate

"Ours is the duty to build a people's Christian loyalty into the social order and to open their imagination and loyalty to all the implications of world citizenship," declared the report of the standing committee on social education and action. As expected, this report produced the hottest debate of the session. The committee devoted the major share of its comment to the situation created for the church by the war. Stating that "no decision we make in respect to war in general or to a particular war can abrogate the responsibility to seek and to follow the mind of Christ in this as in everything else," and "in this loyalty we find our unity," it commended the chaplaincy, warned against hatred, denounced deceptive propaganda and confessed: "Our own hands are not clean, nor our own hearts without sin." It held that "preparation for peace must become a major responsibility of our churches, even in times of war."

It predicted that the postwar world will depend upon America to save it from starvation, and urged that we must prepare minds as well as materials for world-wide relief. It declared that "America's part in the framing of an enduring peace will involve as a first step acceptance by her of her rightful share of the responsibility for building a world order that will square with the teachings of our Master. A claim to absolute sovereignty or to world domination by any nation or group of nations is inconsistent with the Christian concept of a world brotherhood. Our nation must be prepared to enter a world society whose goal is a sovereign good which transcends national sovereignty, and must lend its support with Christian unselfishness to a world government adequate to maintain international order based on international law, assuring to men of every race the freedom and justice to which, as children of a common Father, they are inherently entitled."

Dr. Kerr Says War is Righteous

The assembly had shown remarkably little inclination to debate anything until this report was read, but with this before it, it made up for lost time. The fire settled on two items. The assembly felt that racial discrimination had been inadequately dealt with, and approved a supplementary resolution condemning such discrimination in any section of the war effort. Dr. Hugh Thomson Kerr, of Pittsburgh, then declared that the assembly must recognize that "we are at war. What is our church to say to our boys at Pearl Harbor, in Iceland, in Australia; to mothers whose boys rest in lonely graves or in the silent sea? I have heard a great deal about the church's duty to the 2,500 conscientious objectors. What has it to say to the 2,500,000 conscientious affirmers?"

Dr. Kerr then proposed the following resolution: "The 154th General Assembly reaffirms its abhorrence of war and renounces militarism as a policy of state. It believes, nevertheless, *that the cause for which our nation is at war is just and righteous and that our freedom, our culture and our historic faith are dependent upon the outcome of this conflict.* The Assembly therefore pledges itself to pray for and to work for a righteous victory and an enduring peace." The assembly approved the resolution, but not unanimously.

The Assembly Reconsiders

On second thought, however, many commissioners decided that the assembly had gone too far in staking its "historic faith" on the outcome of the conflict. Since it took a two-thirds vote to secure reconsideration, it was only with considerable difficulty that the matter was again brought before the assembly, but this was done on the last day. Shortly before adjournment the assembly voted to omit the words italicized in the above paragraph and to substitute in their place, "that we have no alternative as a nation but to engage in this war." The remainder of the resolution stood as it had been presented. Among those who were influential in securing reconsideration was John Paul Jones, Brooklyn minister.

The assembly gave its most enthusiastic ovation to Wilbur La Roe, Jr., a Washington, D. C., attorney, who attacked the major social evils of gambling, race preju-

(Continued on page 764)

Baptists Ask Ban On War Liquor

Cleveland Convention Endorses National Prohibition—Refuses to Change Prewar Position on War

(Special Correspondence)

CLEVELAND, May 30.—Wartime prohibition of all manufacture and sale of alcoholic beverages was overwhelmingly endorsed by the 2,700 delegates and 1,700 visitors to the 1942 Northern Baptist Convention, which ended its business sessions here shortly after noon today. What seasoned observers described as "the most spontaneous and exciting demonstration seen in a convention of this church in years" followed an address on the subject by George Barton Cutten, president of Colgate University. Although the *Cleveland Plain Dealer* editorially declared that Dr. Cutten had ignored the Roberts report, he stood by his statement that "77 days of prohibition at Pearl Harbor before Dec. 7, instead of 77 days afterward, might have saved us from the worst naval defeat that this country has suffered in its 166 years of history." He charged that liquor interests "are the pet of the President and Congress," that the distillers are "the favored children of Washington," and cited in support of his charges the advantages that these interests are alleged to possess in the sugar and rubber rationing. Cheering continued for several minutes following his address.

The convention resolution on prohibition reminded delegates that wartime sacrifices are expected of all and that "scientific and social research prove the detrimental effects of alcohol." It said that "the failure of our army and navy authorities to restrict the sale and use of alcoholic liquors has brought about a condition greatly deplored by our people." It is pointed out that manufacture and sale of liquor uses man power, sugar, rubber and transport, "all of which are urgently needed in our war program." It then "resolved that we call upon the President and Congress of the United States to declare a state of emergency and to forbid, or pass such legislation as would forbid, the manufacture and sale of all alcoholic liquors except for medicinal and scientific purposes for the duration of the war." The resolution, which was approved with other matters brought before the convention by the committee on resolutions on Saturday, was couched in political language only and declared prohibition necessary "if our nation is to win the war."

Conscience and War Support

The most impassioned debate of the convention came over three proposals which opponents declared were attempts to put the Baptist churches on record as giving their blessing to the war. The convention had before it a resolution on the relation of the church to the war which was said to have had the support of pacifists and non-pacifists alike. It declared that "we reaffirm

our position on war taken through the years in the resolutions of this convention and repent of our sin in not making Christ's way more effective. . . . We express our willingness to do anything for the welfare of our country, regardless of personal cost or sacrifice, which lies within the full sanction of our individual consciences. We call upon all Christian citizens to take their full part in the governmental plans for distributing the limited supply of consumer's goods in such a way as shall be just to all, to accept ungrudgingly the greatly increased taxation that is necessary and to effect substantial savings in personal expenditures in order to invest in government bonds and to make sacrificial gifts for the alleviation of the vast sufferings resulting from the war."

The first flare-up of intense debate came over an attempt to insert in a resolution which urged utmost efforts to feed the starving in Europe a sentence which declared: "There can be no solution of the problem of hunger and starvation without the defeat of the Axis, the restoration of sovereignty to enslaved peoples and the triumph of freedom and democracy." Daniel A. Poling of Philadelphia supported the motion, declaring himself as opposed to attempts to feed starving people in Europe until Hitler is defeated. L. B. Moseley of Madison, Wis., opposed the Poling resolution as an attempt to get the convention to "recant what it said a year ago." The amendment was defeated by a standing vote, and the original resolution endorsing the sending of food under proper safeguards to occupied Europe passed.

Judge Moves All-Out War Support

Judge E. J. Millington, president of the convention in 1941, then moved that "in this day of decision we reaffirm our allegiance to the government and people of the United States in the war in which thousands of our sons and brothers are engaged for the preservation and assured maintenance of those essential freedoms won by generations of heroic men and women" and for the establishment after the war of a just peace. He declared that tolerance of moral iniquity and tolerance of tyranny have the same roots. G. L. Collins, Baptist university pastor in Madison, Wis., and a machine gunner in the First World War, opposed the resolution because "it gives our blessing to this war, whereas our supreme allegiance is to Jesus Christ." Justin Wroe Nixon, of Colgate-Rochester Theological Seminary, favored the resolution. "Anything we do is going to count on one side or the other in this war," he said. "If you are not with the 20,000 to 30,000 Baptist boys in the armed forces, tell them by opposing this motion."

Dr. Pierce, leading conservative, supported the motion, declaring that "my Christ is the Christ of the entire Bible. Jehovah is a man of war." Daniel A. Poling said: "I speak for the resolution as one who believes before God that every vital principle of religion is involved." A young girl, a student, opposed the resolution, saying, "We cannot bless war. We cannot as followers of Christ devote ourselves to any lesser authority than to him." C. L. Seasholes of Dayton, Ohio, then declared that the resolution put the convention "on the spot"—that if it were passed it would commit the convention to blessing war, while if it were defeated it would

(Continued on page 766)

This Seed of Faith • HENRY M. BATTENHOUSE

"Like the first disciples," says Dr. Battenhouse, "we would know in whom we believe. And, like the first apostles, we would know what it is that we believe concerning him." This book is a clear and thoughtful progression into such a knowledge, based upon human experience and upon the study which must supplement it if it is to take on its full significance. The chapters point the course of human thought away from despair, to the familiar and unshakable certainties of the faith to which, through the centuries, the unfailing Christ has inspired his followers. The study is scholarly—yet vital, informal, practical.

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Seek Secret of Church Vitality

Methodist Commission Seeks Supernatural Basis of Faith—Quakers Aid Britons—Send War Relief

(Correspondence from Philadelphia)

PHILADELPHIA, May 28.—Protestantism must become again "a creative fellowship of the truth, with a new understanding of the supernatural," according to a declaration adopted by the Philadelphia Methodist preachers' meeting. Its origin was a report of a committee composed of Harold Paul Sloan, former editor of the *Christian Advocate,* George W. Henson, W. Vernon Middleton, George F. Conner and Leon T. Moore. A five-point remedy for Protestant ills was recommended: 1. Preaching-centered worship and truth-centered preaching. 2. Christian reading and conversation. 3. Effective pastoral oversight, whereby the church becomes an integrated society. 4. Recovery of a vital grasp on Christian experience. 5. Deepening of consecration by wider work and worship, exploration of the mystery of grace, care of the immature and tempted, evangelization of youth and outsiders, applications of Christian truth to institutions and the world, projection of the Christian world view.

* * *

Protestant Ills Are Protested

A ten-point arraignment was made of the ills of Protestantism: 1. Scientific naturalism has made modern life antagonistic to the gospel. 2. This speculative viewpoint has been taught from the universities down to the public schools. 3. The Protestant church has been surrounded by an unappreciative intellectual outlook. 4. Protestantism has become uncertain and divided in its message and some have substituted humanism for the gospel of grace. 5. Preaching now is lacking in intellectual content. Early leaders preached large and definite truths and pressed for decision. Temporal reforms are not understood as the fruitage of the Spirit. 6. Laymen have neglected informing Christian reading. 7. The church has allowed the church school to be in competition with public worship or substitute for it. 8. A superficial theory of nurture has made church members innocent of vital Christianity. 9. Fellowship meetings have been sacrificed for discussion groups. 10. Protestants have no creed about the church.

* * *

Observe Muhlenberg Bicentennial

Lutherans are observing the Muhlenberg bicentennial, marking the 200th anniversary of the arrival at Charleston, S. C., of Henry Melchior Muhlenberg, the pioneer who established Lutheranism in the colonies. President Roosevelt is a member, and Vice-President Wallace is chairman, of the congressional bicentennial commission.

* * *

O. J. Hart Elected Bishop Coadjutor

Capt. Oliver J. Hart of Camp Dix, N. J., has accepted his election as the bishop coadjutor of the diocese of Pennsylvania. In November 1943, he will succeed Bishop Francis M. Taitt to the full episcopacy. Dr. Hart is a native of York, S. C., and a graduate of Hobart College and General and Union Theological seminaries. He has held rectorships lately at Trinity, Boston, and at St. John's, Washington. He calls himself "an old-fashioned high churchman, high church in his feelings and low church in his ritual."

* * *

Harrisburg Inaugurates Weekday Classes

Harrisburg, the state capital, will in September inaugurate weekday religious education for senior high school pupils on released time. Jews, Catholics and Protestants will care for their own pupils. Protestants will study the life and teachings of Jesus under paid, qualified teachers. Interdenominational supervision will be provided by the ministerial association. The general chairman is Alton M. Motter of the Lutheran Church of the Redeemer.

* * *

Vitamin D is Fed to 100,000 Children

In France the American Friends Service Committee is now distributing to 100,000 children selected by local medical authorities a seven-week treatment of vitamin D, obtained in Denmark. The French government is permitting the Quakers to remove all children from concentration camps, but, due to inadequate food and housing, many central European and 600 Spanish children are still interned. Quaker relief in England has recently been reduced by one-third in the monthly loss of $8,000 formerly sent from the United States through the British Relief Society, involving a drastic curtailment in the Quaker care of English children and evacuated families. The American Friends Service Committee, however, still maintains its monthly $10,000 support for the most urgent English Quaker relief work.

* * *

And So Forth

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PRESBYTERIAN ASSEMBLY

(Continued from page 762)

dice and liquor. It then voted for complete wartime prohibition, putting the responsibility on the President by requesting him "to exercise the powers committed to him to close immediately all distilleries and breweries and all establishments for the wholesale and retail distribution of alcoholic beverages for the duration of the war." Other resolutions dealt with rural life, industrial democracy, unemployment, the poll tax, and the proposed national lottery. One commended the Delaware conference on "The Churches and a Just and Durable Peace" and recommended that all "churches and students in colleges, Westminster Foundations and theological seminaries" study its findings. A committee was appointed to continue study of this matter.

Dissatisfaction Over Pensions

A request by the board of pensions for an increase in payments by churches and ministers loosed the first general discussion from the floor. The enlarged payment—now 11 per cent of the minister's salary instead of 10—is necessary because of diminished returns from investments and because the original drive for funds, made in 1926-27, fell short of achieving the $15,000,000 needed as an accrued liability fund. The assembly granted the increase but used the request as an opportunity to air certain grievances. There was still dissatisfaction, for example, with the shift made by the board of pensions on authority of the General Assembly in October, 1939, from the original plan of paying at 65 a pension equal to half the average annual salary of the minister, whether he was retired or not, to the present plan of paying the pension only to men who have retired from active service. Some ministers have since stopped making payments when they reach the age of 65, and others when their accrued credit reaches the present maximum limit of $2,000. This has worked a hardship on the fund, and the assembly in addition to approving the one per cent increase in payments, admonished ministers to continue their payments.

No visitor to this General Assembly could have been oblivious to the fact that the Presbyterian Church is a wealthy body. Each annual meeting of the assembly costs the church around $100,000, that sum being needed to provide transportation and expenses at $4.50 per day for the 900 commissioners. Perhaps it was the strong Presbyterian sense of trusteeship of wealth which made them more sensitive than some other church conventions have been to the threat implied in the treasury proposal to tax bequests and gifts to religious and charitable institutions. The assembly voted its emphatic disapproval.

Vote $8,000,000 Budget

One of the most amazing sights at a meeting of the General Assembly is the way in which the huge budget is voted. Like the launching of one of the ships which slide down the ways so often these days, the method appears to be to grease the ways well in advance, remove all the obstacles except the last wedge which, with a slight tap of a hammer—the undiscussed vote of the commissioners—slides the great craft into the water where it

floats majestically. In this way the 154th General Assembly approved the denomination's general over-all budget for benevolences of $8,000,000 for the coming year.

The assembly accepted the recommendation of the general council that nothing be done to remove the ministerial exemption secured for clergy by the Catholic Church in the Selective Service Act. Congress had reconsidered the law recently, they said with purposeful ambiguity, so we will leave the matter to them. Congress did not tamper with the provision which placed the clergy in a privileged class of citizenship.

The report of the stated clerk showed that the Presbyterian Church has 62 conscientious objectors in Civilian Public Service camps, that they have raised over $2,700 for their support and that they are now $2,000 in arrears on that obligation. This figure is puzzling. It costs $35 a month to maintain a man in C.P.S. camps. The cost of maintaining 62 men would therefore be $26,040 a year. Who is paying the difference was not clear in the report.

Commissioners Address Labor Unions

It was dramatically indicated by the assembly that in this denomination great wealth and organized labor are coming to understand each other. The same assembly which elected as moderator Dr. Stuart Nye Hutchison, the minister of the "Mellon Church"—the East Liberty Presbyterian Church of Pittsburgh—sent its speakers not only into the churches of Milwaukee but also into the strongest trades unions. Both ministers and ruling elders were so cordially received by the unions that it is likely that this is one innovation which will be repeated.

The principal subject of conversation among the commissioners as the Assembly met was the recent action of the Cincinnati presbytery in severing the pastoral relation of the Rev. Bruce Maguire from his pastorate in the Mt. Auburn Presbyterian Church because of his pacifist views. While this conversation was reflected in some of the addresses, it did not find expression in an action of the assembly, since the presbytery's decision had not been appealed. Some recalled that it was an action of the Cincinnati presbytery back in 1891 which rocked the Presbyterian Church on its foundations when it dismissed Prof. Henry Preserved Smith for denying that the original Bible manuscripts were without error.

500 New Missionaries

Five hundred new missionaries will be trained for service so that they can be sent out as soon as areas now in the war zone are opened, according to an amendment to the foreign missions report enthusiastically adopted by the Assembly. This method of demonstrating the great missionary interest of the denomination left a board secretary asking where the money was to come from for so great an expansion. The Assembly did not provide the answer, but voted the amendment and left the board to find ways and means if it could.

The wartime activities of the church are to be reorganized under a new "Wartime Service Commission." It will work through chaplains, in camps and defense areas, and abroad and will have a budget of $1,000,000.

The General Assembly will meet in Cleveland in 1943.

H. E. F.

Says Beer Makes Army Temperate

Brewer Says Alcoholism on Decline—Dry Candidate Wins Governorship —Methodists Plan Campaign

(Correspondence from Alabama)

BIRMINGHAM, May 26.—The daily and weekly wet papers of the state are giving wide publicity to the claims of the director of the Alabama beer industry that there has been a sharp decline in alcoholism among America's armed forces and that this decline is "clearly reflected" at army posts throughout Alabama. The director says he has just completed a survey of several army flying fields in the state and that officials at these fields told him conditions were good and the morale of the men was high. He declares that army officials at these fields said that the sale of 3.2 beer on the army posts had been of considerable aid in keeping up the morale and the temperance of the men.

* * *

Says Wets Are Frightened

The wets of the state are frightened because they see the unmistakable trend back to state-wide prohibition. On May 5 a candidate was elected governor who said again and again in his campaign speeches that if elected he would give the voters an opportunity to say in a state-wide referendum if they wanted to continue the state liquor store system. He was elected by an overwhelming majority. His opponent who favored no change in the present liquor system received only 19 per cent of all votes cast. Some 45 counties of the state are now dry. Only 22 are wet. In 20 successive county option liquor elections the drys have won 14 contests. The wets see the handwriting on the wall and their papers are saying that the drys should not stir up the people now because of the national emergency. They are afraid of disunity and that the war effort will be weakened if the drys insist on a change now. So editorials are appearing with such captions as "Let Sleeping Dogs Lie."

* * *

Catholics Campaign for New High School

The Roman Catholics of Birmingham have put on a successful campaign for funds to erect a $250,000 high school. Bishop Thomas J. Toolen, of Mobile, led the campaign. Protestants and Jews were prevailed upon to help and it is reported that they contributed something like $40,000. Bishop Toolen is the Catholic prelate who last fall drew national notice by an order so startling that *Time* reported it as a "crackdown." The order denied the sacraments to Roman Catholic parents of Alabama who refused to send their children to Catholic schools. The pastoral letter of the bishop is reported as follows: "The Catholic system of education has been the greatest boon this country has ever known. We are prepared to take care of our children from the first grade to the university. Catholic parents must send their children to the Catholic school. Parents

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who do not obey are rebellious and should be treated as such."

* * *

Birmingham Methodists Plan Campaign

The district superintendent of the Birmingham district of the Methodist Church says that Birmingham Methodism is on the march. A few nights ago over 100 Methodist ministers and laymen of this city gathered at First Methodist Church to lay plans for a campaign to meet the needs of a host of unchurched Methodists. The vigorous superintendent of this district is G. M. Davenport. Bishop J. Lloyd Decell of the Birmingham area, Judge Hugh A. Locke and other prominent leaders are aiding in the campaign.

* * *

Speakers at College Commencements

The colleges and universities of the state had distinguished speakers on their commencement programs. Robert M. Lester, secretary of the Carnegie Corporation of New York, and John K. Benton, dean of Vanderbilt University, spoke at Birmingham-Southern College, a Methodist institution in Birmingham. The Baptist institution in the city, Howard College, heard John R. Sampey, president of Southern Baptist Theological Seminary, Louisville, Ky., and M. G. Garrett of the University of North Carolina. The Rt. Rev. Frank A. Juhan, Episcopal bishop of the diocese of Florida, U. S. Senator Claude Pepper and Associate Justice Hugo L. Black were on the program at the University of Alabama.

* * *

And So Forth

George H. Denny, for more than 25 years president of the University of Alabama, resigned a few days ago and requested the board of trustees to select a younger man to succeed him. It is rumored that Gov. Frank M. Dixon will succeed Dr. Denny.

The Alabama Polytechnic Institute at Auburn had for its commencement speakers Charles W. Gilkey, dean of the chapel of the University of Chicago, and Henry M. Edmonds, pastor of the Independent Presbyterian Church in Birmingham. After more than 25 years of service Dr. Edmonds has resigned his pastorate to become dean of the chapel at Rollins College, in Florida.

John S. Chadwick, for several years The Christian Century's correspondent from Alabama, died April 15. At the time of his death he was a special writer for several church publications. Many years ago he distinguished himself as editor of the *Alabama Christian Advocate,* and later as assistant editor of the *Christian Advocate,* published in Nashville.

ACTON E. MIDDLEBROOKS.

Churches Study Fire Fighting

Detroit churches have organized classes for air-raid and fire-fighting wardens. Thirty-one churches and synagogues are cooperating.

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NORTHERN BAPTIST CONVENTION

(Continued from page 763)

make the convention appear to repudiate their sons who were in uniform. His motion to lay the Millington resolution on the table carried by 369 to 337. A third attempt by Hillyer H. Straton of Detroit to present the same resolution in another form was also voted down.

Vote $75,000 to Aid Japanese

Declaring by resolution that an injustice has been done to American citizens of Japanese ancestry in their compulsory evacuation from their homes on the Pacific coast, the convention asked that hearing boards be set up which will give citizens an opportunity to clarify their status. It also included $75,000 in its "world emergency budget" of $600,000 for aid to them.

World relief was allocated $160,000; ministry to service men, $125,000; orphanet missions, $100,000; schools and colleges, $50,000. An additional sum of $250,000 is to be set aside for church building in defense areas and other rapidly growing suburban communities. The total regular budget of the national societies of the church—foreign and home missions, education, publication and pensions—was approved at $2,634,861, the largest sum voted in many years.

For Cooperation with Disciples

There is some evidence that a realistic plan of action looking toward union between Baptists and the Disciples of Christ is being shaped. The committee which has in charge "approaches to unity" has worked out a schedule of cooperative activities which should create both the machinery and the mind of unity. These include regular joint conferences and joint publication of materials for worship and religious education. The committee process through which the Baptists handle interchurch relations has also been reorganized in such a way that the widespread concern within the denomination for cooperative interchurch activity will be served with more adequate administrative measures. The 1942 convention refused to grow excited over the "sheep stealing" of the Southern Baptists, whose recent convention voted to take in 31 churches in California, a Northern Baptist state.

Movement toward centralization is still a point of tension within Baptist ranks. The defeat in this convention of the proposal to merge the two home missions boards was largely due to the influence of conservatives who seek to preserve the primitive simplicity of Baptist "democracy." On the other hand, there is a growing restiveness at the inability of the denomination to act unitedly. Paul Thompson, president of Kalamazoo College, expressed this feeling clearly. "We have debated too much. We have quarreled too often," he said. "It is time for us to achieve, not a form of doctrine which will unify all intellectual differences, but a form of government which will make it possible, when the hour arrives for concerted action, to move forward together. I have gone back and forth across this denomination pleading for the needs of Baptist education. I often feel that I am trying to push a pile of sand—millions of unrelated grains held together by no common bond which will enable

them to move in unison. We must discover that which will hold us together enough so that we are capable of acting unitedly." Partly in response to this point of view, the decks are being cleared for a denomination-wide campaign beginning next year for endowments for Baptist colleges.

Are We God's Executor?

Among the addresses, of which the convention never seemed to get enough, one which created considerable comment was given by John A. Mackay, president of Princeton Theological Seminary. "There come times in the history of the world when the God of justice uses nations as avenging weapons in his own strong hands," he was reported to have said. "God is now using America to carry out his holy will. Not only in the political but even in the military sense, America, despite all her aberrations from the mind of Christ and the will of God, is called to be the executor of the will of God in the restraint of evil and the restoration of justice in the world." The *Plain Dealer* carried a front page headline: "Tells Baptists U. S. Is Executor of God's Will."

Appoint Many Missionaries

In the last 18 months some 31 new missionaries have been appointed for foreign service, and a large number for work in the defense areas and in other work at home. For the first time in five years it is possible for some missionaries to be sent out who can hope to go beyond paths beaten by those who have gone before them and to break new trails. The consecration service in which many of these young missionaries appeared before the convention was notable for the deep sense of commitment which characterized both the missionaries under appointment and the convention. It is hoped to build up a reservoir of trained people for service after the war.

The new president of the convention is Dr. Joseph C. Robbins of the Andover Newton Theological Seminary, formerly foreign secretary of the American Baptist Foreign Missionary Society. He is identified with neither the conservative nor the liberal wings of the church. His candidacy was unopposed.

The 1943 convention will be held in Denver. In 1944 the Northern and the Southern Baptist churches will meet simultaneously in Kansas City.

H. E. F.

Congregations Join in Unity Dinner

The congregations of the Presbyterian and Episcopal churches in Downey, Calif., met together a few weeks ago at a fellowship dinner held in the parish hall of the Presbyterian Church for the primary purpose of learning to "keep company" with one another preparatory to the expected Presbyterian-Episcopal union. The meeting was planned by a joint committee of lay men and women at the suggestion of Hugh C. Noble, pastor of the First Presbyterian Church, and Benjamin Miller, vicar of St. Mark's Episcopal Church. Following the dinner the proposals of the national commissions of the two communions looking toward eventual organic union were discussed by W. Bertrand Stevens, Episcopal bishop of Los Angeles, and Rensen D. Bird, president of Occidental College. Bishop Stevens is a member of the "Commission on Approaches to Unity" appointed by the general convention of the Episcopal Church and is a trustee of Occidental. Dr. Bird is a former professor of church history in the San Francisco Theological Seminary.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Broadway (Univ.) Janet Blair, B. Crawford, Pat O'Brien, George Raft, S. Z. Sakall	*Drama.* Murder and gangster intrigue in a speakeasy night club during prohibition days as told in flashback by dancer on whom gang sought to pin murder.	Picture of sordid gangster control in speakeasy era is probably accurate, but film indicates all excess was due to fact of prohibition. Although interestingly interpreted, film is rather *dull, pointless.* **M**
A Desperate Chance for Ellery Queen (Col.) W. Gargan, M. Lindsay	*Detective,* with writer seeking copy for mystery tales, setting out on own to follow clues he meets on confused path.	A new screen Ellery Queen (Gargan for Ralph Bellamy) is presented, but series is becoming more *static, routine* with every issue. **M**
Hello, Annapolis (Col.) Tom Brown, Jean Parker	*Drama.* Regeneration of obnoxious, spoiled young man, in naval academy on a dare, through disciplinary measures taken by classmates.	A trite story, oft done before, almost childish at times, but managing to maintain interest, besides revealing authentic details of Annapolis life. *Ingenuous.* **Y, C**
The Mad Monster (Producers) Johnny Downs, Anne Nagel, George Zucco	*Horror* film, its villain the usual doctor experimenting to transfer animal traits to human beings, with usual disastrous results.	Pseudo-scientific implications misleading or at very least sacrilegious. "We're at war," says the doctor; "think what it would mean if we could change our soldiers into wolf-men"! *Unwholesome.*
Moontide (Fox) Jean Gabin, Ida Lupino, T. Mitchell, Claude Rains	*Drama* of Pacific waterfront, its hero a roistering stevedore who saves girl from suicide, against will finds himself tempted to reform, but must first shake off parasite companion with blackmailing hold on his earnings.	Reminiscent in photography and psychological theme of mature French films in which Gabin won fame, this is designed to introduce him to American audiences. Effective in characterization; prone to provide pat solutions for all plot involvements. *Well done; sordid in overall atmosphere.* **M**
Ship Ahoy (MGM) T. Dorsey and band, Bert Lahr, V. O'Brien E. Powell, Red Skelton	*Musical.* Band trek to Cuba complicated by spies' use of singer to relay message, by detective-tale writer who falls in love with her, fumbles attempts at rescue, etc., etc.	A few good comedy and dancing sequences lost in meandering tale that seems not quite to know where to turn next. Considerable pointless slapstick. *Tedious, mostly.* **M, Y**

BEST CURRENT FILMS

For Family: Babes on Broadway, The Courtship of Andy Hardy, Fantasia, The Great Commandment, Hay Foot, It Started With Eve, Kathleen, The Reluctant Dragon, Valley of the Sun, The Vanishing Virginian.
For Mature Audience: The Adventures of Martin Eden, All That Money Can Buy, Citizen Kane, The Forgotten Village, The Girl from Leningrad, Gone With the Wind, How Green Was My Valley, Joe Smith—American, King's Row, Ku Kan, The Little Foxes, Major Barbara, The Male Animal, The Man Who Came to Dinner, My Favorite Blonde, Mr. V, One Foot in Heaven, Remember the Day, Sergeant York, The Stars Look Down, Sullivan's Travels, Suspicion, Target for Tonight, To Be or Not to Be, The Tuttles of Tahiti.

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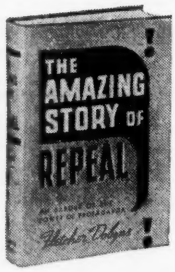

Here are three signs of the times as reported by The Christian Century

The 1942 General Assembly of the Presbyterian Church, U.S.A., voted by a great majority to ask President Roosevelt for complete wartime prohibition of the manufacture and sale of all alcoholic beverages. The new women's organization of the Presbyterian Church had previously taken the same steps.

The 1942 conventions of the Northern and Southern Baptists voted for prohibition for the duration, asking Congress to legislate it if the President refused to order it.

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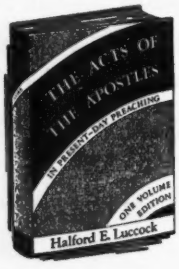

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